



# ETON LATIN GR.

WITH THE ADDITION OF

MANY USEFUL NOTES AND OBSERVATIONS,

AND ALSO OF THE

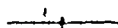
## ACCENTS AND QUANTITY

TOGETHER WITH AN ENTIRELY NEW VERSION OF ALL THE  
LATIN RULES AND EXAMPLES.

BY

T. W. C. EDWARDS, M.A.

AUTHOR OF A LATIN AND A GREEK DELECTUS.



THIRTIETH EDITION.

— quaecunque mihi reddes, discantur ad unguem  
Singula et abjecto verbula redde libro.

LILY.

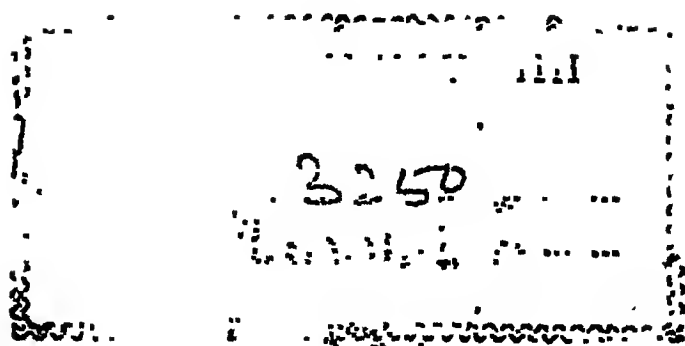
LONDON:

SIMPKIN, MARSHALL, AND CO.

STATIONERS' HALL COURT.

1861.

LONDON:  
HADDLEY AND LEVAM, PRINTERS, WHITECHAPEL.



TO  
THE REVEREND JOHN KEATE, D.D.  
HEAD MASTER OF ETON COLLEGE,

This Annotated Edition

OF

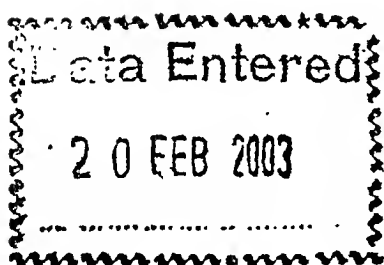
THE ETON LATIN GRAMMAR,  
WITH NOTES,

IS MOST RESPECTFULLY INSCRIBED,

BY

HIS VERY OBEDIENT SERVANT,

T. W. C. EDWARDS.



*College Section.*





## PREFACE.

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THIS Work consists of the common Eton Text, with very slight alterations in four or five places only; but with the addition of *accents* on all English words of more than one syllable; and of the *quantities* of the several syllables of all the Latin words; and also of the acute accent on the syllable to be accented in every Latin word of more than one syllable. The vast utility of this plan can never be so fairly appreciated as by comparing the pronunciation of boys in schools where this Grammar is used, with the pronunciation of boys in schools where it is not used: and by viewing at the same time the diminution of labour to persons engaged in tuition, and also the satisfaction they must feel, at the accuracy, and accelerated progress, of their pupils.

Independent of the improvements just named, the common Eton text is rendered clearer than heretofore, by the method of printing the Latin, and by the amplification of the English of several of the words.

The Notes, appended to the Text, are of the most useful description, being selections from the best authors of antiquity condensed into as few words as possible, yet always preserving a lucidity. The same plan of marking the *accents* and *quantities* is pursued in the Notes as in the Text.

Again, in the present Work, the Construing is entirely new,—the genitive case of the several nouns, and, when anomalous, sometimes even other cases, being given; with whatever else appeared to me to be calculated to render the Latin more intelligible, and the whole more profitable to learners, than the old mode of translating the Rules and Examples could render it.

After the Construing, I have given a short appendix, containing various necessary information on Punctuation and

the use of Capital Letters ; and also the principal figures of Grammar and of Rhetoric.

Some persons, I am well aware, think that the quantity of the Latin syllables is really an object of very little importance, and that accentuation is a matter of no moment at all the meaning of words, and the construction of sentences, being the chief thing to be learnt : and, they say, that accent is so much at variance with quantity, and quantity with accent, that, in a greater or less degree, the one must always be sacrificed to the other :—moreover, they say, Latin being a dead language, it may be pronounced as we like, without error and without offence. But what can be more false than doctrine like this ?

A strict observance of Quantity is not by any means incompatible with the strictest observance of Accent ; nor can any language be properly an oral language without a strict observance of both, according to some acknowledged system,—*true or false*.

If, in the Latin language, we moderns agree to shorten many of the long syllables, in pronouncing them ; and to lengthen many of the short syllables ; and, also, to accentuate the words in a way in which they never were accented by the Romans, let us not say we are reading or speaking Latin.

My main object in the present performance being to induce and to establish a habit of correct enunciation in reading and in speaking Latin, (as respects Quantity and Accent), I shall here briefly state what is meant by each of those terms.

By QUANTITY, then, we are to understand the time *actually* and *practically* devoted, in the act of speaking, to the enunciation of a syllable : thus, a syllable uttered *quickly*, as to time, is said to be *short*,—but a syllable, uttered *slowly*, is said to be *long*. Take, for example, the two English words “oval” and “oven,”—and it will be found, that by every man and woman bred in England, the former is pronounced as two long syllables, and the latter as two short ones :—the “o” in “oval” and the “o” in “oven,” it will be allowed, seem to the ear to be scarcely the same letter.

Just so in Latin ; the “o” in the word “*ōvūm*, an egg,” and that in “*ōvis*, a sheep,” are equally distinct from one

another :—nor less so, the “o” in “*prōnūs, prone,*” and that in “*bōnūs, good.*”

In Latin, in Greek, and every other language, the length of a long syllable is not always owing to the length of the vowel in it; for, whenever a short vowel stands before a consonant, and the next syllable begins with a consonant, the time occupied between the consonants causes the first syllable to dwell on the ear longer than it otherwise would do, and hence its quantity is said to be long. Now where a long vowel or a diphthong is followed by a consonant in the same syllable, and the next syllable begins with a consonant, it follows that the first will be still longer, than one in which the vowel is short.

But, as every ear cannot discriminate, with so much nicety, the precise *time* and *parts of a time* which a correct speaker actually devotes to the enunciation of every individual syllable, Grammarians content themselves with the division of quantity into *long, short, doubtful, and common.*

Every long syllable ought, at least, to occupy double or twice the time of a short syllable; but syllables which are doubtful are uttered of a length betwixt long and short. Common syllables are such as are with equal propriety either long or short, at the option of the speaker or composer.

By *ACCENT*, we are to understand a peculiar inflexion and stress of voice laid upon some one syllable of a word.

Of accents there are three, namely, *the acute, the grave, and the circumflex*: but here we shall speak of the *acute* only, being that to which we moderns mostly confine ourselves, the limits of a preface not admitting of much detail.

In every word, then, of more than one syllable, some particular syllable of the word is always distinguished from the rest by a sort of emphasis, or greater stress, given to it by a stroke of the voice.

Without this, language would be monotonous, and often unintelligible to a hearer; for it would be next to impossible, in many instances, to know where one word terminates, and another begins.

In English, we have many words accented on the last syllable, as “*aslánt, condescénd* ;” but in Latin very few or

no words have the accent on the last syllable. In that language the accent falls either upon the penult or the antepenult of words. Hence it follows, that *in all words of two syllables the stress must be on the first syllable*. Again, the place of the accent in polysyllables is readily determined by the following simple Rule:—

*If the penult, or last syllable but one, be long, the accent is on it, but if the penult be short, the accent is on the antepenult, or last syllable.*

It would, no doubt, have been extremely amusing to the ancient Greeks and Romans, to hear a word *pronounced* with the accent on the fifth, or sixth, syllable from the end; as it sometimes is in English; when in their respective tongues the antepenult, or third syllable from the end, was the very farthest from the terminational syllable that the accent was ever removed.

But in Greek, as in English, many words were accented on the final syllable.

In speaking all this time of accent, I must be decidedly understood to mean nothing more than that weight, or stress of voice, which serves to distinguish some one syllable of every word, containing more than one, from the other syllables of the same word; without alluding at all to the species of accent, or to the tone, or musical key, in which the ancients uttered certain syllables, conformably to the genius of their native tongues.

This subject, on which the elegant and forcible use of the Latin language so much depends, merits the greatest attention, let us, therefore, always lay the right stress of voice upon the right syllable,—equally regardless of the scorn of pedants, and of the sneer of fools. Be truth our sole aim, and error our only fear.

T. W. C. EDWARDS.

✎ In Scanning the Hexameter Rules, every syllable long by position is marked long; but in all other instances the true quantity of the syllables is given,—without reference to position.

THE  
ETON LATIN GRAMMAR.<sup>1</sup>

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THE LÁtin Létters are thus written

*Cápitals.*

A B C D E F G H I J K L M N O P Q R S T U V X Y Z.

*Small, or Cómmon.*

a b c d e f g h i j k l m n o p q r s t u v x y z.<sup>2</sup>

Of these Létters six are námed Vówels, *a, e, i, o, u, y.*

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<sup>1</sup> As Grámmar is that Scíence which has for its óbject corréctness of lánгуage, both óral and written, it fóllows then, that Látin Grámmar must mean the knówledge and art of speaking and of writing the Látin lánгуage corréctly; that is, accórding to the established Rules of the Róman tongue, and úsage of the Róman writers: By the E'ton Látin Grámmar is implied the abridged Mánual of Mr. LILY, which has for mány years been succéssfully employed at E'ton school, to initiate boys in Látin.

In Grámmar there are four dístinct depártments or dívisions:—

I. *Orthógraphy*, which téaches us the shape, and sound, of the létters of a lánгуage; and the right méthod of combíning them in the fórma-tion of sýllables and of words.

II. *Etymology*, which téats of the derivátion, signífication, and affec-tion, of the várious parts of speech.

III. *Sýntax*, which détermines the Right Constrúction of words in a séntence, and points out their mútual connéction, dépendence, and relátion.

IV. *Prósody*, which is the perféction of the óther dívisions; and which régulates the pronúciátion by fixing the time or quántity of sýllables, the áccents of words, and the tone and émphásis; that ought to be óbserved, in the útterance of séntences. To this dívision of Grámmar belongs the éntire art of *Versificación*.

<sup>2</sup> These are cálléd Róman chárácters, béíng básed on and resémbliing, in a considérable degreé, those úsed by the Rómans or Látins. They are, howéver, not altogéther the same. It is a místáke that the Róman chárácters have been rétainéd sínce the times of the Rómaus, as each succéssive age úsed a dífferent chárácter; and a pérsón accústomed to Látin mánuscripts, and skiléd in réádíng them, can détermíne the ára of each from the chárácter úsed in it. Our préssént Róman chárácter was fórmed by the éarly prínters, by álteríng those úsed in Látin mánu-scrípts. It is úsed by the Itálians, Spániards, Danes, Swedes, Englísh, French, and láttérly by the Dutch. Várious áttémps have been made to íntrodúce its úse in Gérman works; but thóugh mány Gérman publicá-tions, of gréat ímpórtance, have been prínted in the Róman chárácter, by much the gréáter númer of the prínters of that cóuntry rétain the Góthíck,

The rest (*h* alone excepted<sup>3</sup>) are called *Cónsonants*.

A *vówel* makes a full and *pérfect* sound of itself, as *e*.

A *cónsonant* cannot be sounded without a *vówel*, as *l*, pronounced *be*.

*Cónsonants* are divided into *mutes*,—*liquids*,—and *double lètters*.

The *liquids* are *l, m, n, r*; <sup>4</sup> the *double lètters* are *j, x, z*: <sup>5</sup> the remaining lètters are called *mutes*.<sup>6</sup>

*K, Y, Z* are found only in words originally Greek.

A *syllable*<sup>7</sup> is a distinct sound of one or more lètters pronounced in a breath.

or black lètter. The stúdent who wishes for information on the intricate subject of *Palæography* (as it is termed), will receive full satisfaction in Mabillon "De Re Diplomatica," and Champollion, "Paléographie des Classiques."

<sup>3</sup> The lètter *h* is neither a *vówel* nor a *cónsonant*, but a sort of breathing or aspiration. It is found both at the beginning and in the middle of words, and likewise at the end: but in *Látin*, few words terminate in this lètter.

<sup>4</sup> *Grammarians* have given the name of *liquids* or *semivówels* to these four lètters, because, though they cannot be sounded without a *vówel*, yet, like the *imperfect mutes* (see note 6), no one of the four impedes the voice entirely, as any of the *perfect mutes* impedes it; and moreover because any one of the four can follow a *mute* in the same syllable, and liquidly coalesce with it. Thus, in *glis*, a *dormouse*, the liquid *l* follows the *mute g*, and coalesces with it: so, in *crux*, a *cross*, the liquid *r* follows the *mute c*. Of these four lètters *l* and *r* occur more frequently after a *mute* in *Látin* words than either *m* or *n*: and of the four, perhaps *m* is the least liquid, except at the end of a word followed by a *vówel* or a diphthong, when the *vówel* before the *m* is in most instances elided by the figure *Ecthlipsis*.

<sup>5</sup> The lètters *j, x, and z*, are termed *double*, because the sound of *j* is equivalent to that of *dg*; and the sound of *x*, to that of *cs*, or *gs*, or *ks*; and the sound of *z*, to that of *ds*, or of *ts*. But it may be observed that *j* is not a *double lètter* after the *vówel i*, as in *híjügís*, *two-yóked*, nor when it begins the latter part of a compound word, the former part being in itself a *perfect word*, as *jürējürāu'dō*, *by swearing an oath*.

<sup>6</sup> The *mutes* then are *b, c, d, f, g, k, p, q, s, t, and v*; whereof *b, c, d, g, k, p, q, and t* are *perfect*, that is, totally dumb in themselves, and occasioning, whenever they end a syllable, an instant stop to the passage of the voice:—but *f, s, and v*, are *imperfect*; because, although they are dumb in themselves, yet after a *vówel*, they effect not a complete stoppage of the voice like the *perfect mutes*. Of these three the lètter *s* approaches by far the nearest to the character of a liquid, for it can not only stand before a *mute* and liquid, as in *strix*, a *groove* or *channel*, also, a *screech-owl*: but it can follow a liquid and *mute* in the same syllable, as in *stirps*, a *stem*.

<sup>7</sup> In every syllable there must be at least one *vówel*; but the presence

A diphthong is the sound of two vowels in one syllable.

Of proper diphthongs there are five, *au, eu, ei, ae, oe*.<sup>8</sup>

The two last of these diphthongs, namely *ae* and *oe*, are commonly pronounced as the vowel *e*, and are very often joined and written thus: *Æ e, Œ œ*.

THE PARTS OF SPEECH are Eight:

1. Noun, Pronoun, Verb, Participle, declined.

of a consonant is not necessary: for sometimes we meet with a word of several syllables in which there is not a consonant; as *Æw'ā, an island on the coast of Italy*. But although the presence of a consonant be not absolutely necessary in a syllable, yet there are many syllables that both begin and end with a consonant. Some syllables, indeed, begin with two, or even three consonants, and some final syllables terminate with the like number. Thus, in the monosyllabic word "*scōbs*," *filings* or *sawdust*, a syllable both begins and ends with two consonants; and in "*scōbs*," a ditch, a syllable begins with three consonants, and ends with two; so, in "*stīrps*," a stem, a syllable begins with two consonants, and ends with three.—A syllable long by authority or use is distinguished by a straight line over the vowel, as in *flōs*, a flower, or in *ūrbs*, a city: a short syllable is, in like manner, distinguished by a curve line over the vowel, as in *ōs*, a bone: and a common or doubtful syllable is distinguished by both of these marks, as *fac*, do. The length of a long syllable depends either upon the established length of the vowel in it, else upon the check given to the voice by the concurrence of consonants: and sometimes the length is owing to both these causes.

In the division of syllables the following directions are to be observed:—

I. A consonant between two vowels in the same word is joined to the latter vowel; as *bŏ'-nūs, k'-mŭ*; except the accent falls on the last syllable but two (antepenult), then this syllable takes the following consonant, as *tŭn'-i-eŭ, a tunic*; *ŏp'-i-fēx, a workman*: and the double letter *xy* which may more properly be considered to belong to the vowel before it; as in *flēx'-y-lis, flexible*: except, likewise, any particular consonant terminating the first part of a compound word; as *b* in *āb'-ēst, it is distant*, or *n* in *īn'-ŏ-dŏ-rūs, invidious*.

II. Two consonants between two vowels, in the same word, are to be separated, as in *pŏc'-tēn, a comb*, *diph-thŏr'-gŭs, a diphthong*, *īn-tēr'-prēs, an interpreter*; unless the consonants can begin a syllable: in which event they are to be joined to the vowel which follows them, provided only that the quantity of the vowel before the two consonants be not lengthened by position, that is, be not made long owing to the sequence of those consonants. Thus in such words as *cy'-enŭs, a swan*, the proper division is *cy'-enŭs*; but if the first vowel be lengthened by position, then the right division becomes *cyē-nŭs*. This exception, however, applies not to compound words, even where a short vowel is lengthened by position; as in *re'-spŭ-ŭ, I spit out again*.

<sup>8</sup> The improper diphthongs are *ai, oi, ui*, and *yi*, whereof the first two seldom occur in words purely Latin; and *ui* is chiefly confined to the two datives *huic* and *cui*.



2. Ad'verb, Conjúncion, Preposition, Interjúccion ; undeclined.<sup>9</sup>

Nouns are of two kinds—súbstantives and ádjectives.

A noun súbstantive declares its own meáning, and requíres not ány óther word to be joined with it to show its significátion ; as *hŭmŏ*, *a man* ; *án'gĕlŭs*, *an ángel* ; *lĭ'bĕr*, *the book* ; *cŏnstán'tiā*, *cŏnstancy*.<sup>10</sup>

A noun ádjective<sup>11</sup> requíres to be joined with a súbstantive, either exp'ressed or understoód ; of which it shows the náture or quálity : as, *bŏ'nŭs pŭ'ĕr*, *a good boy* ; *mā'lŭs pŭ'ĕr*, *a bad or a naughty boy* ; *mŭl'tī* (*understánd hŭmĭnĕs*) *mány men* ; *mŭl'tā* (*understánd nĕgŏ'tiā*) *mány things*.

## OF A NOUN.

A NOUN is the name of whatsoéver Thing, or Béing, we see, or discourse of.

## OF THE NUMBERS OF NOUNS.

NOUNS have two nŭmbers ; námelý, the síngular and the plŭral.

The síngular speaks ónly of one ; as *pā'tĕr*, *a fáther*.

The plŭral speaks of more than one ; as *pā'trĕs*, *fáthers*.

<sup>9</sup> To these parts of speech may be ádded Inséparable Párticles, as the preposítives *ám-*, *dĭ-*, *dĭs-*, *rĕ-*, *sĕ-*, *vĕ-*, and the ádjúnetives *-mĕt*, *-lĕ*, *-cĕ*, *-plĕ*, *-cĭnĕ*, with some óthers of the same sort : álso, the enclitics *-nĕ*, *-quĕ*, *-vĕ*, which howéver are classed with conjúncions :—likewise pronóminál terminátions, altogéther dífferent from ádjúnetive párticles ; such as, *-dĕm*, *-dām*, *-quām*, *-quĕ*, *-nām*, *-pĭām*, *-cŭn'quĕ*, and mány more.

<sup>10</sup> A noun súbstantive is eĭthér *common* or *prŏper* :—*common*, when the name or appellátion belongs equally to all things of the same idéntical símilitude or sort ; as *ā'quā*, *wáter* ; *dŏ'mŭs*, *a house* ; *ā'pĭs*, *a bee* ; *pāuper-tās*, *pŏverty* ;—*prŏper*, when the appellátion is confíned to one índivídual, notwithstanding there may ámong mány be séveral índivíduals of the same appellátion ; as *Pĕ'trŭs*, *Pĕter* ; *Brĭtān'nŭ*, *Brĭtain* ; *Tā'mĕsĭs*, *the Thames* ; *Lŏndŏ'nĭm*, *Lŏndon*.

<sup>11</sup> Ádjectives, likewise, are eĭthér *common* or *prŏper* :—*common*, when they reláte to things in génerál ; as, *ā'l'bŭs*, *whĭte* ; *trĭs'tĭs*, *sad* ; *fĕ'lĭx*, *hāppy* ;—*prŏper*, when they owe their derivátion to some prŏper name ; as *Plŭtŏ'nŭs*, *Plŭtŏnĭan*, that is, *of or belonging to Plŭto* ; *Sĭcŭlŭs*, *Sĭcĭlian*, or *belónging to Sĭcily* ; *Trŏjā'nŭs*, *Trŏjān* ; *Āthĕnĭen'sĭs*, *Āthĕnĭan*.

## OF THE CASES OF NOUNS.

'NOUNS have six *cáses*<sup>12</sup> in each *númer*:

The *nóminative*, the *génitive*, the *dátive*, the *accúsative*, the *vócative*, and the *áblative*.

The *nóminative* case comes before the verb, and may be known by its answering to the question *who?* or *what?* as, *who teaches?* *māgīstēr dōcēt*, *the máster teaches*.

The *génitive* case<sup>13</sup> is known by the sign *of*, in *En'glish*, and answers to the question *whose?* or *whereof?* as, *whose learning?* *dōctri'nā māgīstrī*, *the learning of the máster*, or *the máster's learning*.

The *dátive* case is known, in *En'glish*, by the signs *to* or *for*, and answers to the question *into whom?* or *to* or *for what?* as, *into whom do I give the book?* *dō l'brūm māgīstrō*, *I give the book to the máster*.

The *accúsative* (or, as it is more commonly denominated in *En'glish*, the *objéctive*) *cáse* follows the verb, and answereth to the question *whom?* or *what?* as, *whom do you love?* *ā'mō māgīstrūm*, *I love the máster*.

The *vócative* case is known by calling, or speaking to; as, *ō māgīstēr*, *O máster*.

<sup>12</sup> The *Stoics* considered the relation which, in discourse, a noun hath to a verb, in the same member of a sentence with it, under the figure of a right line falling upon a plane. If the line (as they thought) fell perpendicularly, the noun was said to be "*in recto casu*," that is, in its *right* or *straight case*; by which they meant the *nóminative*:—but if the line swerved or declined from the perpendicular, then the noun was said to be "*in obliquo casu*," that is, in a *crooked* or an *oblique case*; and its deviation from the perpendicular, or, *right fall*, was termed "*declinatio*," that is, *declension*. Now it is evident, that the *right case* could be only one, while the *oblique cases* might be few or many according to the degree of declination, or declension. However inappropriate these terms may appear, grammarians have, very good-naturedly, contented themselves to retain them.

<sup>13</sup> The *génitive*, as its name indeed implies, is the case from which all the other oblique *cáses* (with the exception of the *vócative singular*, which seems to be merely a sort of echo of the *nóminative*, differing from it in nothing for the most part, and seldom differing from it much; and with the exception also of the *accúsative* of neuter nouns, and some few anomalous instances not worth mentioning at present) are generated or formed by simply varying the termination. It may be right to notice that the *nóminative case plural* of nouns is in this sense to be considered as an oblique case, inasmuch as it owes its formation (a few anomalies excepted) to the *génitive case singular*.

The áblative case is known in English by prepositions expressed or understood, serving to the úblative case; as, *dē mǎgīstrō*, of or concerning the máster; *cōrūm mǎgīstrō*, before or in the présence of the máster.

Also, the prepositions *in*, *with*, *from*, *by*; and the word *than*, after the comparative degree, are signs of the áblative case.

## GENDERS AND ARTICLES.

GENDERS of nouns are three; ná mely, the masculine, the feminine, and the neuter.

ARTICLES<sup>14</sup> are used in Grammar, to denote the gender of nouns; and are thus declined:—

### SINGULAR.

	Másculine.	Féminine.	Neúter.
Nóminative	Hīc	hæc	hōc
Génitive	Hī'jūs, of all genders		
Dátive	Huic, of all genders		
Accúsative	Hī.nc	hānc	hōc
Vócative	—	—	—
Ab'lative	Hīc	hāc	hōc

### PLURAL.

	Másculine.	Féminine.	Neúter.
Nóminative	Hī	hæ	hæc
Génitive	Hō'rūm	hā'rūm	hō'rūm
Dátive	Hīs, of all genders		
Accúsative	Hōs	hās	hæc
Vócative	—	—	—
Ab'lative	Hīs, of all genders.		

<sup>14</sup> Though the Greeks employed articles in their language, yet in the Latin tongue (strictly speaking) articles were never used. The demonstrative pronoun *hīc*, *hæc*, *hōc*, by many improperly called an article, was sometimes employed, as it still is, to distinguish the genders of nouns. *Hīc*, then, is the sign of the masculine gender; *hæc* of the feminine; and *hōc*, of the neuter: so, *hīc et hæc* will signify the common of two genders, that is, both the masculine and feminine genders under one termination; *hīc*, *hæc*, *hōc*, the common of three genders, as *fēlix*, happy; so likewise, *hīc aut hæc*, the doubtful gender, that is, a gender varying betwixt masculine and feminine, as *pām'pī-nūs*, a vine-leaf, indifferently feminine or masculine; again, *hīc aut hōc* will signify the doubtfully masculine or neuter gender, as *vūl'gūs*, the rabble; and lastly, *hæc aut hōc*, the doubtfully feminine and neuter.

Nouns declined with the two articles *hīc* and *hæc* are called common, that is, are of the masculine and feminine gender: as, *hīc ēt hæc pā'rēns*, a *parent*, father or mother.

Nouns are called doubtful, when declined with the article *hīc* or *hæc*: as, *hīc aut hæc ān'guis*, a *snake*.

Some nouns are also called epicene; that is, when under one article both sexes are signified; as *hīc pās'sēr*, a *sparrow*; *hæc ā'quillā*, an *eagle*: both male and female.

## DECLENSION OF NOUNS SUBSTANTIVE.

There are five declensions of substantives, distinguished by the ending of the genitive case.

The first declension<sup>15</sup> makes the genitive and dative cases singular to end in *as* diphthong, (-*ā*); as,

SINGULAR.		
N. <i>hæc</i>	<i>Mū'-sā,</i>	<i>a song,</i>
G. <i>hūjus</i>	<i>Mū'-sā,</i> <sup>16</sup>	<i>of a song,</i>
D. <i>huic</i>	<i>Mū'-sā,</i>	<i>to a song,</i>
A. <i>hanc</i>	<i>Mū'-sām,</i>	<i>a song,</i>
V. <i>O</i>	<i>Mū'-sā,</i>	<i>O song,</i>
A. <i>ab hæc</i>	<i>Mū'-sā,</i>	<i>from a song,</i>

<sup>15</sup> This declension has four terminations, -*ā*, -*ē*, -*ās*, and -*ēs*, whereof the first only is purely Latin; the remaining three, Greek. Of nouns ending in -*ā*, likewise, many are of Greek origin. Latin nouns in -*ā* of the first declension are for the most part feminine; but some are masculine; others are common; and others, doubtful: one, *pās'-chā*, the *feast of the passover*, is said to be neuter. Nouns in -*ē* of this declension are without exception feminine; and nouns in -*ās*, and in -*ēs*, masculine.

<sup>16</sup> The genitive case of the first declension in Latin anciently ended in -*ā'i*, and sometimes in -*ās*; thus of the nominative *vītā*, *life*, was formed the genitive *vītā'i*, *of life*: and in like manner the genitive of *āūrā*, a *breeze* or *gale*, was either *āūrā'i* or *āūrās*, *of a breeze* or a *gale*. Whenever the vowel *i*, or the liquid *r*, preceded the terminational -*ā*, of the nominative, then the genitive ended in -*ās* preferably to -*ā'i*; as, nominative *fīlīā*, a *daughter*, genitive *fīlīās*, rather than *fīlīā'i*, *of a daughter*; but afterwards, *fīlīā*, preferably to the other two. The noun *fāmīlīā*, however, generally retains -*ās* in the genitive case, when joined to *pā'tēr*, a *father*, or to *mā'tēr*, a *mother*; as *pā'tēr fāmīlīās*, the *father of the family* or *master of the house*; *pā'tris fāmīlīās*, *of the father of the family* or *master of the house*.

Most nouns in -*ē*, -*ās*, and -*ēs* of the first declension are proper names, and consequently seldom, or never, admit of the plural number; but some few are common nouns:—as, for example, *ō'dē*, an *ode*, or a *lyric*

## PLURAL.

N.	<i>hæ</i>	Mū'-sæ,	<i>songs,</i>
G.	<i>hārum</i>	Mū-sā'rūm, <sup>17</sup>	<i>of songs,</i>
D.	<i>his</i>	Mū'-sis, <sup>18</sup>	<i>to songs,</i>
A.	<i>has</i>	Mū'-sās,	<i>songs,</i>
V.	<i>O</i>	Mū'-sæ,	<i>O songs,</i>
A.	<i>ab his</i>	Mū'-sis,	<i>from songs.</i>

*song*; ĕp'tōmē, *an abridgement*; tū'rās, *a turban, or sash for the head*; zī'phās, *a sword-fish*; pŷr'tēs, *a fire-stone*; ūchā'tēs, *an agate*: these, however, when plural, differ in no respect, as to their terminations, from the formula of nouns purely Latin.

In the singular number, nouns in *-ē*, *-ās*, and *-ēs* are declined in the manner following:—

Mū'sicē, <i>music</i> ,	Bŷ'rēās, <i>the north-wind</i> ,	Trīōr'chēs, <i>a buzzard</i> .
N. mū'sī-cē	N. bŷ'rē-ās	N. trīōr'-chēs
G. mū'sī-cēs	G. bŷ'rē-ā	G. trīōr'-chæ
D. mū'sī-cē	D. bŷ'rē-æ	D. trīōr'-chæ
A. mū'sī-cēn	A. bŷ'rē-ān vėl ūm	A. trīōr'-chēn
V. mū'sī-cē	V. bŷ'rē-ā	V. trīōr'-chē vėl -chū
A. mū'sī-cē	A. bŷ'rē-ā	A. trīōr'-chē vėl -chā.

Many Greek names in *-ē* of the first declension, have also the Latin termination *-ā*, and are inflected accordingly both ways: as Hē'lēnē vėl Hē'lēnā, *Helen*; Pēnē'lōpē vėl Pēnē'lōpā, *Penelope*: these make *-ēs* or *-æ* in the genitive, *-ē* or *-æ* in the dative, *-ēn* vėl *-ām* in the accusative, and so forth.

All proper names in *-ās* of this declension, as Ālēn'ās, Lŷ'cīdās, Āmŷn'tās, are declined like bŷ'rēās: but some common nouns in *-ās* and *-ēs* have also the termination *-ā*, and are declined like mū'sā. To the termination *-ēs* belong all patronymic nouns in *-dēs*, as Pēl'dēs, *son of Pēleus*, Ālē'cīdēs, *descendant of Āleus*; but these are sometimes found, likewise, of the third declension: also to the first declension belong several nouns, proper as well as common, in *-stēs* and in *-tēs*: these have generally *-ā* in the vocative, as Thŷēs'tēs, *vocative* ō Thŷēs'tā; Thēr'sī'tēs, *vocative* ō Thēr'sī'tā. Greek names in *-ā*, except such as have *-ē* also, often form the accusative in *-ān* rather than in *-ām*: as Iphī-gēnī'ā, *accusative* Iphī-gēnī'ān, rather than Iphī-gēnī'ām; Āgī'nā, *accusative* Āgī'nān, rather than Āgī'nām.

<sup>17</sup> The termination *-ā'rūm* of the genitive case plural of the first declension, as well as that of *ō'rūm* of the second, is not unfrequently contracted into *-ām*, by syncope and crasis; thus we read tēr'rīgēnūm, for tēr'rīgēnā'rūm.

<sup>18</sup> The following nouns have *-ū'ūs* rather than *-īs*, in the dative and ablative plural, to distinguish them, in those cases, from their masculines of the second declension:—

ū'nīmū, <i>the soul</i>	ē'quū, <i>a mare</i>	mū'lū, <i>a she-mule</i>
ū'sīnū, <i>a she-ass</i>	fū'mūlū, <i>a maid-servant</i>	nū'tū, <i>a daughter</i>
dē'ā, <i>a goddess</i>	fī'lū, <i>a daughter</i>	sēr'vū, <i>a female slave</i>
dŷ'minū, <i>a lady</i>	liber'tū, <i>a freed-woman</i>	sŷ'cū, <i>a she-companion</i>

The second declension<sup>19</sup> makes the genitive case singular to end in *-ŕ*; as,

## SINGULAR.

N.	<i>hic</i>	<i>Māgīs'-tēr,</i>	<i>a māster,</i>
G.	<i>hūjus</i>	<i>Māgīs'-trī,</i>	<i>of a māster,</i>
D.	<i>huic</i>	<i>Māgīs'-trō,</i>	<i>to a māster,</i>
A.	<i>hunc</i>	<i>Māgīs'-trūm,</i>	<i>a māster,</i>
V.	<i>O</i>	<i>Māgīs'-tēr,</i>	<i>O māster,</i>
A.	<i>ab hōc</i>	<i>Māgīs'-trō,</i>	<i>by a māster.</i>

## PLURAL.

N.	<i>hi</i>	<i>Māgīs'-trī,</i>	<i>māsters,</i>
G.	<i>hōrum</i>	<i>Māgīs'-trō'rūm,<sup>20</sup></i>	<i>of māsters,</i>
D.	<i>his</i>	<i>Māgīs'-trīs,</i>	<i>to māsters,</i>
A.	<i>hos</i>	<i>Māgīs'-trōs,</i>	<i>māsters,</i>
V.	<i>O</i>	<i>Māgīs'-trī,</i>	<i>O māsters,</i>
A.	<i>ab his</i>	<i>Māgīs'-trīs,</i>	<i>by māsters.</i>

<sup>19</sup> The second declension has seven (or more properly speaking, ten) terminations: viz. *-ēr, -ēr, -ir, -ūr, -ūs, -ūs, -ūm, -ōs, -ōs, -ūn*. Of these the last three, namely, *-ūs, -ōs, -ūn*, are Greek; as is likewise *-ūs*: and of the second (*-ēr*) and third (*-ir*) few examples occur beyond *l'hēr, a Spāniard, or native of Ibēria*; *vir, a man or husband*; with their compounds, *Cēl'tibēr, a Celtibērian*; *dūm'vir, one of the dūm'virate*. *trīum'vir, one of the triūm'virate*, and the plural noun *dēcēm'virī, the ten*, that is, *the ten men in authority, or consular māgistrates*: in *-ēr* there is only the masculine gender of the adjective *sā'tūr, sā'tūrā, sā'tūrūm, full*, formed by apocope from *sā'tūrūs*. The Latin terminations, therefore, more frequently met with, are these three, *-ēr, -ūs, and -ūm*. Nouns ending in *-ēr*, with very few exceptions, drop the *ē* in the genitive case singular, and in all cases derived from it: the exceptions to this, are *gū'nēr, a son-in-law*; *sū'cēr, a father-in-law*; *pū'ēr, a boy*; *prēs'bītēr, an elder*; *ūr'mīgēr, an armour-bearer*; *ādul'tēr, an adulterer*; *fūr'cifer, a knave*, and the plural noun *l'hērī, children*: with the three proper names, *Lī'bēr, Bācchus*; *Mul'eibēr, I'ūleān*, and *Lū'eifer, the morning-star*. Several adjectives in *-ēr*, however, retain the *ē*, as *tē'nēr, tender*, *l'hēr, free*: but others reject it, as *nī'gēr, black*, *pāl'chēr, fair*. The gentle noun *l'hēr*, and its compound *Cēl'tibēr*, retain the long *ē*, and make *Ibē'ri* and *Cēl'tibē'ri*, in the genitive case. Many Greek names ending in *-eūs*, and which rightly belong to the third declension, are sometimes transferred to the second with a resolution of the terminational disphthong into *-eūs*: for example, *Mō'rphēūs* (genitive, *Mō'rphēūs*) of the third declension, often becomes *Mō'rphēūs* (genitive, *Mō'rphēi*, and by contraction, *Mō'rphēi vėl Mō'rphēi*) making in the accusative, *Mō'rphēum* or *Mō'rphēon*.

<sup>20</sup> The termination *-ōrūm* of the genitive case plural of this declension

*Observation 1st.* The *nominative* and *vocative* cases of nouns are for the most part alike in both numbers. But when the *nominative* case singular of the second declension ends in *-ūs*, the *vocative* ends in *-ē* : as,

SINGULAR.		
N. <i>hic</i>	<i>Dŭmī-nūs</i> ,	<i>a lord</i> ,
G. <i>hujus</i>	<i>Dŭmī-nī</i>	<i>of a lord</i> ,
D. <i>huic</i>	<i>Dŭmī-nō</i> ,	<i>to a lord</i> ,
A. <i>hunc</i>	<i>Dŭmī-nūm</i> ,	<i>a lord</i> ,
V. <i>O</i>	<i>Dŭmī-nē</i> , <sup>21</sup>	<i>O lord</i> ,
A. <i>ab hōc</i>	<i>Dŭmī-nō</i> .	<i>by a lord</i> .

PLURAL.		
N. <i>hi</i>	<i>Dŭmī-nī</i> ,	<i>lords</i> ,
G. <i>hōrum</i>	<i>Dŭmī-nōrūm</i> ,	<i>of lords</i> ,
D. <i>his</i>	<i>Dŭmī-nīs</i> ,	<i>to lords</i> ,
A. <i>hos</i>	<i>Dŭmī-nōs</i> ,	<i>lords</i> ,
V. <i>O</i>	<i>Dŭmī-nī</i> ,	<i>O lords</i> ,
A. <i>ab his</i>	<i>Dŭmī-nīs</i> ,	<i>by lords</i> .

*Observation 2nd.* *Dēūs*, *God*, makes "*O' Dēūs*" in the *vocative* case singular:<sup>22</sup> also, the proper name of a man ending in *-ūs* makes *-ī* ; as, *Gēōr'gīūs*, *George* ; *vocative*, *Gēōr'gī*. In like manner, *fi'liūs*, *a son*, makes *fi'li* ; and *gē'nīūs*, *a genius*, *gē'nī*.<sup>23</sup>

is often contracted into *-ēm* by *syncope* and *crasis* :—thus, for *vīrō'rūm* we frequently find *vī'rūm* ; and for *divō'rūm*, *dī'rūm*.

<sup>21</sup> The poets occasionally, and the prose writers more rarely, retain *-ūs* in the *vocative* case, after the *Attic* manner : as *flū'vīūs*, *O stream* ; *pō'pūlūs*, *O people* ; *āg'nūs*, *O lamb*.

<sup>22</sup> In the plural number, *dēūs* is thus declined :—

N. <i>dē'i</i> ,	but, more commonly, <i>dī'i</i> , and by <i>crasis</i> ,	<i>dī</i>	<i>gods</i> ,
G. <i>dēō'rūm</i> ,	or by <i>syncope</i> and <i>crasis</i> ,	<i>dē'ūm</i>	<i>of gods</i> ,
D. <i>dē'is</i> ,	but, more commonly, <i>dī'is</i> , and by <i>crasis</i> ,	<i>dīs</i>	<i>to gods</i> ,
A. <i>dē'ūs</i> ,			<i>gods</i> ,
V. <i>dē'i</i>	but, more commonly, <i>dī'i</i> , and by <i>crasis</i> ,	<i>dī</i>	<i>O gods</i> ,
A. <i>dē'is</i> ,	but, more commonly, <i>dī'is</i> , and by <i>crasis</i> ,	<i>dīs</i>	<i>from gods</i> .

<sup>23</sup> Although *fi'liūs*, *a son*, has rightly *fi'li* in the *vocative* case, and *gē'nīūs* has rightly *gē'nī*, yet the *vocative* of both the one and the other is sometimes like the *nominative*. Other nouns in *-ūs*, whether they be substantives or adjectives, not even excepting the adjectives derived from proper names, change *-ūs* into *-ē* in the *vocative* ; as, *cūbīcūlā'rīūs*, *a chamberlain*, *vocative* *cūbīcūlā'rīē* ; *pī'ūs*, *godly*, *vocative* *pī'ē* ;

*Observation 3rd.* Nouns of the neuter gender are generally of the second or third declension; and make the nominative, the accusative, and the vocative cases alike, in both numbers:—and in the plural number these cases end all in -ā: as,

SINGULAR.		
N. <i>hoc</i>	Rēg'-nūm,	<i>a kingdom,</i>
G. <i>hujus</i>	Rēg'-nī,	<i>of a kingdom,</i>
D. <i>huic</i>	Rēg'-nō,	<i>to a kingdom,</i>
A. <i>hoc</i>	Rēg'-nūm,	<i>a kingdom,</i>
V. <i>O</i>	Rēg'-nūm,	<i>O kingdom,</i>
A. <i>ab hoc</i>	Rēg'-nō,	<i>by a kingdom,</i>

PLURAL.		
N. <i>hæc</i>	Rēg'-nā,	<i>kingdoms,</i>
G. <i>horum</i>	Rēg'-nō'rūm,	<i>of kingdoms,</i>
D. <i>his</i>	Rēg'-nīs,	<i>to kingdoms,</i>
A. <i>hæc</i>	Rēg'-nā,	<i>kingdoms,</i>
V. <i>O</i>	Rēg'-nā,	<i>O kingdoms,</i>
A. <i>ab his</i>	Rēg'-nīs,	<i>by kingdoms.</i>

Jūnō'nūs, pertaining unto Jūno, vocative Jūnō'nē; Dē'iūs, Dēlian, vocative Dē'iē.

Nouns in -ūs, -ūs, -ūs, and -ūn, of the second declension, are inflected, in the singular number, as follows:—

Andrō'gēūs, *Androgeus*; Pā'phōs, *a city of Cyprus*, Pān'thūs, *Pantheus*.  
I'tiōn, *Troy*.

N.   Andrō'gēūs	Pā'phōs	Pān'thūs	I'tiōn
G.   Andrō'gēō vėl -gēi	Pā'phī	Pān'thī vėl -thū	I'ti
D.   Andrō'gēō	Pā'phō	Pān'thō	I'tiō
A.   Andrō'gēōn vėl -gēō	Pā'phōn	Pān'thūm vėl -thūn	I'tiōn
V.   Andrō'gēōs vėl -gēō	Pā'phōs vėl -phē	Pān'thū	I'tiōn
A.   Andrō'gēō	Pā'phō	Pān'thō	I'tiō

It should be noticed that several names in -ūs have likewise the termination -ūs; and consequently make the accusative in -ūm, as well as -ōn. Many names in -ōn, have the termination -ūm; and this they of course retain in the accusative and vocative singular. The noun I'tiōn has, besides the termination -ūm, that of -ūs, and is then feminine. Some few nouns, as, hār'bītōn, *a harp*, neuter, have also the termination -ūs, masculine or feminine; and -ūs, masculine.

In the plural number, Greek nouns of the second declension are declined after the manner of Latin nouns; those in -ūs and -ūs, like nouns in -ūs; and those in -ōn, like nouns in -ūm: except that they have -ōn, rather than -ō'rūm, in the genitive plural: thus, būcō'licōn, *a pastoral song*, has (genitive plural) būcō'licōn, rather than būcō'licō'rūm,



The third declension<sup>24</sup> makes the génitive case singular to end in -īs : as,

## SINGULAR.

N.	<i>hæc</i>	Nū'-bēs,	<i>a cloud,</i>
G.	<i>hujus</i>	Nū'-bīs,	<i>of a cloud.</i>
D.	<i>huic</i>	Nū'-bī,	<i>to a cloud,</i>

of pastoral songs. A few Greek names of men in -ēs of the third declension, which have likewise -eūs in the nominative, take sometimes the form of the Second Declension, like nouns of the third which have -eūs only : thus, Achīl'ēs, vèl Achīl'eūs, *Achīllēs*, becomes Achīl'lēūs, génitive Achīl'lēī vèl Achīl'lēi, and, by crasis, Achīl'-li : the adjective is Achīllē'ūs, Achīllē'ū, Achīllē'ūm. In like manner, Ūlys'sēs, vèl Ūlys'seūs, or (as it is sometimes written), Ūlix'ēs vèl Ūlix-eūs, *Ūlyssēs*, becomes Ūlys'sēūs vèl Ūlix'eūs vèl Ūlix'ūs, génitive Ūlys'sēī vèl Ūlix'ēī vèl Ūlix'ī.

Greek names of this declension in -ūs and -pūs have -ī in the génitive, and (more rarely) -ū ; but they are for the most part also of the third declension, the former termination becoming -eūs, with -eūs in the génitive ; thus Pān'theūs becomes Pān'theūs, Pān'thēūs : and the latter, making the génitive in -pōdis, as Pō'lypūs, Oē'dipūs, Mēlām'pūs, génitive Pō'lypōdis, Oē'dipōdis, Mēlām'pōdis. These, when of the second declension, have sometimes -ūs in the nominative, as though coming from the Dóric dialect.

<sup>24</sup> of nouns substantive, considerably more than one half will be found to be of the third declension ; for its final syllables amount to upwards of ninety ; and its final letters to thirteen : namely, *a, e, i, o, y, c, d, l, n, r, s, t, x*. Of these, *a, e, n, r, o*, and *s*, are common to the third, and some of the other declensions :—that is, *a* and *c* are common to it with the first ; *n* and *r*, with the second ; *o*, with the fourth ; and *s* with all the other four. The seven final letters, then, *c, d, i, l, t, y*, and *x*, are peculiar to this declension. All nouns of the third declension ending in *ū* are of Greek origin and of the neuter gender ; the *ū*, also, is invariably preceded by the letter *m* ; as in stēm'mā, stēm'mātis, *a stem or pedigree*. Nouns in -ē, and in -ī, are neuter ; the latter, indeclinable in both numbers : plurals in -ē, as cē'tē, *whales*, are likewise neuter, and indeclinable. Of nouns in *c* there are only two, lāc, *milk*, and ā'lēc, or hā'lēc, *an anchovy*, also *a pickle*, or, as some say, *a herring*. The nouns in *d* consist solely of a few proper names of men, as Dā'vīd. Some other Hebrew names of various endings, such as Jōb, Rā'phūel, Sā'ul, Bē'thlēm, Sēth, Ām'rām, belong to this declension, but cannot be properly classed with Latin words. The more copious final letters of nouns purely Latin are *a, n, r, s*, and *x* : the more copious final syllables are *io, -dō, -gō, -en*, [nouns in -en are Greek,] -ēr, [nouns in -ēr are of Greek extraction,] -ōr, -ās [all nouns in -ās are Greek, and so are many in -ās,] -ēs and -ēs, [nouns in -ēs, making -ē'tis in the génitive case, (except quī'ēs, *rest*, and its compound rē'quīēs,) are Greek, and of the masculine gender ; nouns in -ēs, not increasing, are likewise Greek, but of the

A. <i>hunc</i>	Nū'-bēnī, <sup>25</sup>	<i>a cloud,</i>
V. <i>O</i>	Nū'-bēs,	<i>O cloud,</i>
A. <i>ab hūc</i>	Nū'-bē, <sup>26</sup>	<i>by a cloud.</i>

neuter gender,] -is, und -is; -ūs und -ōs; -ūs and ūs; -ns, -ps, -rs, &c und ix.

<sup>25</sup> A few Latin nouns in -is have -im in the accusative case; such as, sī'tis, *thirst*; tūs'sis, *a cough*; rā'vis, *hoarseness*; cū'cūmis, *a cucumber*; bō'ris, *the beam of a plough*; āmūs'sis, *a mason's rule*; mēphī'tis, *foul air*: to which may be added, vis, *strength or force*:—likewise all proper names of places, and of rivers, ending in -is; but these sometimes have -in rather than -im in the accusative case. And all Greek common nouns in -is, forming the genitive in -ūs pure, that is, in -ūs preceded by a vowel, make the accusative in -im or -in; as hērēs'sis, genitive hērēs'sūs, *heresy*, accusative hērēs'sim vėl hērēs'in. In like manner Greek nouns in -ys, whereof the genitive ends in -ūs pure, have -ym or -yn, in the accusative case. To those add all masculine Greek names in -is, making -dis or -dūs in the genitive; for these have more frequently -im or -in (though sometimes -dēm, but never -dū) in the accusative: thus, Pā'ris, genitive Pā'ridis vėl Pā'ridūs, accusative Pā'rim vėl Pā'rin, rather than Pā'ridēm; but in no instance Pā'ridū.

Many Latin nouns ending in -is have either -ēm, or im, in the accusative case: such are, pēl'ris, *a basin*. clā'vis, *a key*; nā'vis, *a ship*; pūp'pis, *the stern or poop*; rēs'tis, *a cord or rope*; tūr'ris, *a tower*; sēcū'ris, *an axe*; strī'gilis, *a curry-comb*; āquā'lis, *a water-sker*; cū'tis, *the skin*; fē'bris, *a fever*; auris, *the ear*; sēmēn'tis, *seed-time*; and a few others: to which may be added one noun in -ns, namely, lēns, *a lentil*.

<sup>26</sup> Nouns which have the accusative in -im or -in have -i (Greek nouns -i) in the ablative: as, vis, *strength or force*, ablative vī, *with strength or force*: and those which have -ēm or -im in the accusative, have -ē or -i in the ablative; thus, nā'vis, *a ship*, accusative nā'vēm vėl nā'vim, ablative nā'vē vėl nā'vī:—but rēs'tis and cū'tis have -ē only; strī'gilis and sēcū'ris, oftenor -i than -ē. Cānā'lis, *a channel*, vēc'tis, *a lever*, and bipū'n'nis, *a halbert or pole-axe*, make the ablative generally in -i: the following nouns have -ē or -i indifferently; viz. ām'nis, *a river*; ān'guis, *a snake*; ā'vis, *a bird*; cī'vis, *a citizen*; clās'sis, *a fleet*; finis, *an end*; fūs'tis, *a rope*; īg'nis, *fire*; pōs'tis, *a door-post*; and ān'guis, *a nail of the hand or foot*: to which may be added, īm'bēr, *a shower*. ōc'cipit, *the hinder part of the head*; rūs, *the country*; sup'el'lex, *household furniture*; sōrs, *chance*, with a few others: also, the names of some cities, as Carthā'gō, *Carthage*, ablative Carthā'gīnē vėl Carthā'gīnī. The names of months, though they have -ēm in the accusative, make the ablative always in -i. Neuters, too, in -il, -ūr, and -ār (see note 30 below) have, with very few exceptions, -i in the ablative: of several nouns, also, of this declension, the dative case is not unfrequently (by poetic licence) usurped for the ablative. Lastly, all nouns ending in -i in the nominative case (the names of towns excepted) have -i in the ablative: as, mūrē *the sea*, ablative mūrī; rē'tē, *a net*, abla-

## PLURAL.

N.	<i>hæ</i>	Nū'-bēs,	<i>clouds,</i>
G.	<i>hárur</i>	Nū'-bīūm, <sup>27</sup>	<i>of clouds,</i>
D.	<i>his</i>	Nū'-bībūs,	<i>to clouds,</i>
A.	<i>has</i>	Nū'-bēs, <sup>28</sup>	<i>clouds,</i>
V.	<i>O</i>	Nū'-bēs,	<i>O clouds,</i>
A.	<i>ab his</i>	Nū'-bībūs,	<i>from clouds.</i>

Many nouns of this declension<sup>29</sup> increase in the genitive case; as in the following examples.

## SINGULAR.

N.	<i>hic</i>	Lă'-pīs,	<i>a stone,</i>
G.	<i>hūgus</i>	Lă'-pīdis,	<i>of a stone,</i>
D.	<i>huic</i>	Lă'-pīdi,	<i>to a stone,</i>
A.	<i>hunc</i>	Lă'-pīdēm,	<i>a stone,</i>
V.	<i>O</i>	Lă'-pīs,	<i>O stone,</i>
A.	<i>ab hōc</i>	Lă'-pīdē,	<i>from a stone.</i>

<sup>27</sup> Nouns in -ēs and in -īs not increasing in the genitive case singular, and nouns ending in s if a consonant immediately precedes the s, or in x with the same restriction, also monosyllables in -ās, and nouns in -īs, have generally -iūm in the genitive plural: to which add cārō, *flesh*; cōr, *the heart*; cōs, *a whetstone*; dōs, *a dowery*; faūx, *the gorge or entrance of the gullet*; lār, *a dwelling or fire-side*; bēs, *eight ounces*; līn'tēr, *a bark*; mūs, *a mouse*; nīx, *snow*; nōx, *night*; ōs, *a bone*; ū'tēr, *a bottle or bladder*; vēn'tēr, *the belly*, and most nouns which have -ī, or -i, in the ablative case singular: except ōc'cipūt. But of nouns in -ēs and -īs the following are to be excepted, as having -iūm: vā'tēs, *a prophet or bard*; jū'venīs, *a young person*; pā'nīs, *bread or a loaf*; rū'dīs, *a foil*; vŏ'lūcrīs, *a bird*; cā'nīs, *a dog or bitch*: also, ā'pīs, *a bee*, and the plural noun ō'pēs, *wealth*. And of nouns ending in s preceded by a consonant, must be excepted all nouns ending in -ēds, -ēps, and -ōps: also hŷ'ems, *winter*; and all words of Greek origin; as grŷps, *a griffin*; Ā'rābs, *an Arabian*. Here, too, it may be noticed that -iūm, of the genitive case plural, of this declension, is frequently contracted into -iūm by the figure crasis; as, infān'tiūm, *of infants*, for infān'tiūm.

<sup>28</sup> When the genitive plural ends in -iūm, the accusative optionally ends in -eīs (and by contraction in -īs) instead of -ēs: thus we find pār'teīs, and pār'tīs, for pār'tēs; and ōm'neīs or ōm'nīs for ōm'nēs.

<sup>29</sup> Greek nouns of this declension, increasing in the genitive case, are many, and of various terminations. Of these, we shall only notice the chief; dividing them into nouns common, and nouns proper. Greek common nouns, more frequently occurring, and in -ēn, -in, -ēr, -ās, -ās, -ēs, -īs, -mā, -ōs, and -ŷs: as, for example, rēn, rē'nūs, *a kidney*; dēl'phīn, dēlphī'nūs, *a dolphin*; crātēr, crātēr'ūs, *a bowl or goblet*; lām'pās, lām'pādōs, *a lamp*; ā'dāmās, ādāmān'tōs, *a diamond*; lē'bēs, lēbē'tōs, *a cauldron*; iās'pīs, iās'pīdōs, *a jasper*; bū'sīs, bū'sēōs, *a base*; pŷē'mā, pŷē'mātōs, *a poem*; hēr'ōs, hērō'ūs, *a hero*; chlā'mŷs, chlā'mŷdōs, *a*

## PLURAL.

N.	<i>hi</i>	Lă'-pīdēs,	<i>stones,</i>
G.	<i>hōrum</i>	Lă'-pīdūm,	<i>of stones,</i>
D.	<i>his</i>	Lă'-pīdībūs,	<i>to stones,</i>
A.	<i>hos</i>	Lă'-pīdēs,	<i>stones,</i>
V.	<i>O</i>	Lă'-pīdēs,	<i>O stones,</i>
A.	<i>ab his</i>	Lă'-pīdībūs,	<i>from stones.</i>

*cloak or mantle*, and *chē'lyōs*, *chē'lyōs*, *a harp or lute*. These we shall decline in the order in which we have given them : and, as the Latins generally preferred *-is* to *-ūs* in the ending of the genitive case, we shall (with the perfect understanding that *-ūs* is the true original) adopt the termination *-is* in most instances.

## Declension of Greek common nouns.

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>rēn</i>	<i>rē'nēs</i>		<i>dēl'phīn</i>	<i>dēl'phī'nēs</i>
G.	<i>rē'nīs</i>	<i>rē'nūm</i>		<i>dēl'phī'nīs</i>	<i>dēl'phī'nūm</i>
D.	<i>rē'nī</i>	<i>rē'nībūs</i>		<i>dēl'phī'nī</i>	<i>dēl'phī'nībūs</i>
A.	<i>rē'nū</i>	<i>rē'nūs</i>		<i>dēl'phī'nū</i>	<i>dēl'phī'nūs</i>
V.	<i>rēn</i>	<i>rē'nēs</i>		<i>dēl'phīn</i>	<i>dēl'phī'nēs</i>
A.	<i>rē'nē</i>	<i>rē'nībūs</i>		<i>dēl'phī'nē</i>	<i>dēl'phī'nībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>crātēr</i>	<i>crātē'rēs</i>		<i>lām'pās</i>	<i>lām'pādēs</i>
G.	<i>crātē'rīs</i>	<i>crātē'rūm</i>		<i>lām'pādīs</i>	<i>lām'pādūm</i>
D.	<i>crātē'rī</i>	<i>crātē'rībūs</i>		<i>lām'pādī</i>	<i>lām'pādībūs</i>
A.	<i>crātē'rū</i>	<i>crātē'rūs</i>		<i>lām'pādū</i>	<i>lām'pādūs</i>
V.	<i>crātēr</i>	<i>crātē'rēs</i>		<i>lām'pās</i>	<i>lām'pādēs</i>
A.	<i>crātērē</i>	<i>crātē'rībūs</i>		<i>lām'pādē</i>	<i>lām'pādībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>ādāmās</i>	<i>ādāmān'tēs</i>		<i>lē'bēs</i>	<i>lē'bētēs</i>
G.	<i>ādāmān'tīs</i>	<i>ādāmān'tūm</i>		<i>lē'bētīs</i>	<i>lē'bētūm</i>
D.	<i>ādāmān'tī</i>	<i>ādāmān'tībūs</i>		<i>lē'bētī</i>	<i>lē'bētībūs</i>
A.	<i>ādāmān'tā</i>	<i>ādāmān'tūs</i>		<i>lē'bētā</i>	<i>lē'bētūs</i>
V.	<i>ādāmās</i>	<i>ādāmān'tēs</i>		<i>lē'bēs</i>	<i>lē'bētēs</i>
A.	<i>ādāmān'tē</i>	<i>ādāmān'tībūs</i>		<i>lē'bētē</i>	<i>lē'bētībūs</i>

	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	<i>īās'pīs</i>	<i>īās'pīdēs</i>		<i>bā'sīs</i>	<i>bā'scēs rēl -sēs</i>
G.	<i>īās'pīdīs</i>	<i>īās'pīdūm</i>		<i>bā'scūs rēl -sīs</i>	<i>bā'sūm rēl scūm</i>
D.	<i>īās'pīdī</i>	<i>īās'pīdībūs</i>		<i>bā'scī rēl sī</i>	<i>bā'sībūs</i>
A.	<i>īās'pīdū</i>	<i>īās'pīdūs</i>		<i>bā'sīn rēl īm</i>	<i>bā'scēs rēl -sēs</i>
V.	<i>īās'pīs</i>	<i>īās'pīdēs</i>		<i>bā'sīs</i>	<i>bā'scēs rēl -sēs</i>
A.	<i>īās'pīdē</i>	<i>īās'pīdībūs</i>		<i>bā'scī rēl -sī</i>	<i>bā'sībūs</i>

## SINGULAR.

N. <i>hoc</i>	Ů'-pūs,	<i>a work,</i>
G. <i>hujus</i>	Ů'-pērīs,	<i>of a work,</i>
D. <i>huic</i>	Ů'-pērī,	<i>to a work,</i>

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. pōč'mā	pōč'mātā	hērōs	hērō's
G. pōč'mātīs	pōč'mātōn vėl-tūm	hērō's	hērō'sim
D. pōč'māi	pōč'mātīs vėl-tībūs	hērō'i	hērō'sī vėl-ībūs
A. pōč'mā	pōč'mātā	hērō'ā	hērō's
V. pōč'mā	pōč'mātā	hērōs	hērō's
A. pōč'mātē	pōč'mātīs vėl-tībūs	hērō'ē	hērō'sī vėl-ībūs

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. chlā'mys	chlā'myēs	chē'lys	chē'lyēs
G. chlā'mydis	chlā'myēm	chē'lyōs	chē'lyōn vėl-ūm
D. chlā'mydi	chlā'myēbūs	chē'lyi vėl-y	chē'lysi
A. chlā'myā	chlā'myēs	chē'lyn	chē'lyās
V. chlā'my	chlā'myēs	chē'ly	chē'lyēs
A. chlā'myē	chlā'myēbūs	chē'lyē vėl-i	chē'lysi

Like crātēr are declined ā'ēr, *the air*, and ā'thēr, *the sky*, except that they increase short, making ā'ērīs, and ā'thērīs, in the genitive case, and want the plural number. Nouns in -ōn, as ī'cōn, ī'cōnīs, *an image*, are declined like rēn or dēl'phīn, but with short penult in the genitive case. Greek neuters in -ār differ in nothing in declension from Latin nouns of the same termination, except that the final -i of the dative is short; in the ablative case they have -ē.

Greek nouns which have -dōs or -dis in the genitive, have frequently -dēm instead of -dū in the accusative singular, and -dēs instead of -dūs in the accusative plural, as though they were purely Latin. Some other Greek nouns, but more rarely, take -ēm for -ū in the accusative singular, and -ēs for -ūs in the plural. Any dative or ablative plural in -sī becomes -sīn before an initial vowel or diphthong.

Greek proper names of this declension end, for the most part, in -īs, -ūs, -ās, -ēs, -eūs, -īs, -ōs, or -ān. Of names in -īs, some are masculine, as Pārīs, Pārīdōs, *Pāris*; and some, again, are feminine, as, Brīsc'īs, Brīsc'īdōs, *Brisc'is*. These differ from one another in the accusative, the masculines making -īm or -īn or -dēm, but never -dū; and the feminines making -dēm or -dū, but never -īm or -īn.

## Declension of Greek proper names in the singular only.

N. Pārīs	Brīsc'īs	Pal'lās	Pal'lās
G. Pārīdōs vėl-dīs	Brīsc'īdōs vėl-dīs	Pal'lādōs vėl-dīs	Pallan'tōs vėl-tīs
D. Pārīdi	Brīsc'īdi	Pal'lādi	Pallan'ti
A. Pārīn vėl-rīdēm	Brīsc'īdā vėl-dēm	Pal'lādā vėl-dēm	Pallan'tā
V. Pārī	Brīsc'ī	Pal'lās	Pal'lā
A. Pārīdē	Brīsc'īdē	Pal'lādē	Pallan'tē

A. hoc	Ō-pūs,	a work,
V. O	Ō-pūs,	O work,
A. ab hoc	Ō-pērē, <sup>20</sup>	from a work.

N. Achil'ēs	Achil'ions	Sīmōis	Pān
G. Achil'īs	Achil'ēūs	Sīmōen'tis	Pā'nūs
D. Achil'ī	Achil'ī rēl -lī	Sīmōen'tī	Pā'nī
A. Achil'ēm	Achil'ēū	Sīmōen'tā	Pā'nā
V. Achil'ē	Achil'ēn	Sīmōī	Pān
A. Achil'ē	Achil'ēū vėl -lē	Sīmōen'tē	Pā'nē

Proper names in *-ēs* are declined like *hērōs*; and those in *-ys* like *chē'lys*: names of several other terminations than those mentioned above, as *Cyēlops*, *Cyēlō'pis*, a *Cyēlops*, *Cē'yx*, *Cē'yēis*, a *king of Thrace*, *Asťānāx*, *Asťānāc'ōds*, one of the sons of *Hēctor*, *Trīmōn*, *Timō'nis*, an *Athēnian misanthropist*, *Chē'rōn*, *Chē'rōn'tis*, the ferryman on the river *Styx*, *Caś'tōr*, *Caś'tōris*, and *Pōlūx*, *Pōllū'cis*, two sons of *Lēda*, with many besides, may be referred to one or other of the examples given in this note. Of Greek names in *-ēs*, many are declined like *Achil'ēs*, after the Latin fashion, entirely relinquishing their original form: as *Eūr'pīdēs*, *Eūr'pīdīs*, a *tragic poet of Salamis*: with all names in *-erētēs*, *-gēnēs*, *-thēnēs*, and a few more: but names in *-clēs*, have either *-is*, or *-ēs* in the genitive. Some Greek names in *-ēs* of this declension make either *-is* or *-ēs* in the genitive case, as *Chrēmēs*, genitive *Chrēm'is* vėl *Chrēm'īs*:—and some names of the first declension, are likewise of the third, as *Ātrīdēs*, genitive *Ātrīdēs* vėl *Ātrīdīs*: some few, also, are of the third and second, as was remarked in notes 19 and 23, above. *Drōō* is of the third and fourth declension, making *Drōō'nis* vėl *Drōō'nis* in the genitive.

Although the names of persons and of places, for the most part want the plural number, yet when more than one of the same name are spoken of, the plural is used; as in the following example:—

Singular.		Plural.	
N. Cēs'ār	Cēs'ār,	Cēs'ārēs	the Cēsars,
G. Cēs'ārīs	of Cēs'ār,	Cēs'ārūm	of the Cēsars,
D. Cēs'ārī	to Cēs'ār,	Cēs'ārībūs	to the Cēsars,
A. Cēs'ārēm	Cēs'ār,	Cēs'ārēs	the Cēsars,
V. Cēs'ār	O Cēs'ār,	Cēs'ārēs	O Cēsars,
A. Cēs'ārē	by Cēs'ār,	Cēs'ārībūs	by the Cēsars.

Singular.		Plural.	
N. Pīsō	Pīsō,	Pīsō'nēs	the Pīsocs,
G. Pīsō'nīs	of Pīsō,	Pīsō'nūm	of the Pīsocs,
D. Pīsō'nī	to Pīsō,	Pīsō'nībūs	to the Pīsocs,
A. Pīsō'nēm	Pīsō,	Pīsō'nēs	the Pīsocs,
V. Pīsō	O Pīsō,	Pīsō'nēs	O Pīsocs,
A. Pīsō'nē	by Pīsō,	Pīsō'nībūs	by the Pīsocs.

<sup>20</sup> We remarked in note 26, above, that neuters in *-āl* and in *-ār*, have *-i* in the ablative singular; but *jū'bār*, a *sunbeam*, must be ex-

## PLURAL.

N.	<i>hæc</i>	Ŏ'-pěřǎ, <sup>31</sup>	<i>works,</i>
G.	<i>hórum</i>	Ŏ'-pěřǔm,	<i>of works,</i>
D.	<i>his</i>	Ŏ'-pěřǐbūs, <sup>32</sup>	<i>to works,</i>
A.	<i>hæc</i>	Ŏ'-pěřǎ,	<i>works,</i>
V.	<i>O</i>	Ŏ'-pěřǎ,	<i>O works,</i>
A.	<i>ab his</i>	Ŏ'-pěřǐbūs,	<i>from works.</i>

## SINGULAR.

N.	<i>hic et hæc</i>	Pǎ'-rěns,	<i>a párent,</i>
G.	<i>hújus</i>	Pǎ'-rěn'tis,	<i>of a párent,</i>
D.	<i>huic</i>	Pǎ'-rěn'ti,	<i>to a párent,</i>
A.	<i>hunc et hanc</i>	Pǎ'-rěn'tēm,	<i>a párent,</i>
V.	<i>O</i>	Pǎ'-rěns,	<i>O párent,</i>
A.	<i>ab hóc et hác</i>	Pǎ'-rěn'tě,	<i>by a párent.</i>

## PLURAL.

N.	<i>hi et hæ</i>	Pǎ'-rěn'tēs	<i>párents,</i>
G.	<i>hórum et hárum</i>	Pǎ'-rěn'tǔm, <sup>33</sup>	<i>of párents,</i>
D.	<i>his</i>	Pǎ'-rěn'tǐbūs, <sup>34</sup>	<i>to párents,</i>
A.	<i>hos et has</i>	Pǎ'-rěn'tēs,	<i>párents,</i>
V.	<i>O</i>	Pǎ'-rěn'tēs,	<i>O párents,</i>
A.	<i>ab his</i>	Pǎ'-rěn'tǐbūs,	<i>by párents.</i>

cepted : with such Greek neúters in -ǎr, as *hě'pǎr, the liver, nēc'tǎr, the drink of gods* : to these add monosyllables in -ǎr : as *fǎr, bread-corn, pǎr, a pair or couple* : *lǎr, a dwélling or household god*. But the adjective *pǎr, equal*, has -ī only : and yet its compounds have -ě or -ī.

<sup>31</sup> Neúters which have -ī in the ablative singular, have -īǎ in the nominative, accusative, and vocative plural, and -īēm (as has been already noticed) in the genitive.

<sup>32</sup> By referring to note 29, it will be perceived in the declension of *pěč'mǎ, a poem*, that the dative and ablative cases plural end in -tis, (as though of the neuter noun *pěč'mǎtǔm, pěč mǎtī, of the second declension*,) in preference to -tībūs. All Greek nouns in -mǎ have this predilection.

<sup>33</sup> The word *būs, a cow or an ox*, makes *bǔ'ǔm* (which is evidently a contraction for *bǔ'vǔm*, as *pǎrēn'tǔm* is of *pǎrēn'tǔm*,) in the genitive plural. The plural noun *Cœ'lites, the inhabitants of heaven*, has *cœ'litǔm vėl cœlī'tǔm* : and in like manner, *ā'lēs, any large bird*, has *ā'litǔm vėl āl'tǔm*.

<sup>34</sup> *Būs, a cow or an ox*, has *bǔ'būs* (and sometimes *bǔ'būs*) in place of *bǔ'vībūs*, in the dative and ablative cases plural. Ausonius gives *bǔ'būs* with the penúlt short, as if by syncope of the middle syllable of *bǔ'vībūs*, instead of syncope of the *i*, and crasis of the *ov* or *ou*.

The fourth declension<sup>33</sup> makes the génitive case singular to end in *-ūs* ; as,

## SINGULAR.

N.	<i>hic</i>	Gră'-dūs,	<i>a step,</i>
G.	<i>hujus</i>	Gră'-dūs,	<i>of a step,</i>
D.	<i>huic</i>	Gră'-dūi, <sup>36</sup>	<i>to a step,</i>
A.	<i>hunc</i>	Gră'-dūm,	<i>a step,</i>
V.	<i>O</i>	Gră'-dūs,	<i>O step,</i>
A.	<i>ab hoc</i>	Gră'-dū,	<i>by a step.</i>

<sup>33</sup> The fourth declension has four terminations, namely, *-ūs*, *-ūs*, *-ō* and *-ū*, whereof the first and last are Latin ; but the middle two, Greek. Nouns in *-ūs* of this declension are masculine ; nouns in *-ō* are feminine ; and those in *-ū*, neuter : and they are declined in the manner following :

Jē'sūs or Iē'sūs, *Jesus*, ē'chū, *an echo*, cūr'nū, *a horn*.

	<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>		<i>Plural.</i>
N.	Jē'sūs		ē'chū		cūr'nū		cūr'nūā
G.	Jē'sū		ē'chūs		cūr'nū		cūr'nūīm
D.	Jē'sū		ē'chū		cūr'nū		cūr'nūbūs
A.	Jē'sūm		ē'chū		cūr'nū		cūr'nūā
V.	Jē'sūs rēl sū		ē'chū		cūr'nū		cūr'nūā
A.	Jē'sū		ē'chū		cūr'nū		cūr'nūbūs

Many proper names in *-ō* are declined like ē'chū : for example Ār'gō, *the ship Ar'go* ; Cl'ō and Ē'rūtō, *two of the Muses* ; Mān'tō, *a daughter of Tirēsius the seer* ; Sāp'phū, *a famous poetess of Lesbos* ; I'nō, *a daughter of Cād'mus* ; and I'ō, *a daughter of Inachus* : with Dī'dū, *a queen of Carthage* ; which last is also of the third declension, making Dī'dō'nis in the génitive case.

Several nouns in *-ūs*, of the fourth declension, are likewise (in whole, or in part,) of the second : such as, lan'rūs, *a bay-tree* ; pī'nūs, *a pine-tree* ; ficūs, *a fig-tree or a fig* ; quēr'cūs, *an oak* ; vēr'sūs, *a verse* ; cō'llūs, *a distaff or whorl* ; cūr'nūs, *a wild-cherry-tree* ; pē'nūs, *provisions*, is of the second, third, and fourth declensions, pē'nūs, (and pē'nūm,) *i* ; pē'nūs, *-oris* ; pē'nūs, *-ūs* ; lā'eūs, *a lake*, and dō'mūs, *a house* : but there is not perhaps one of these which have all the cases of both declensions in common. Dō'mūs has dō'mī as well as dō'mūs in the génitive singular, but only to signify "*at home* ;" dātīve, dō'mūi and dō'mō ; vōcative, dō'mūs ; āblative, dō'mō only ; nōminative plural, dō'mūs ; génitive, dō'mūīm and dō'mō'rūm ; dātīve and āblative, dō'mī'būs only ; accūsative, dō'mūs and dō'mōs, which last is most used. The peculiarities of the declension of dō'mūs are given in this old line—

"Tolle me, mu, mi, mi, si declinare domus vis."

<sup>36</sup> The dātīve singular of this declension anciently ended in *-ū*, a termination which, in some few instances, the best Latin authors have retained.



## PLURAL.

N.	<i>hi</i>	Gră'-dūs,	<i>steps,</i>
G.	<i>hōrum</i>	Gră'-dūūm,	<i>of steps,</i>
D.	<i>his</i>	Gră'-dībūs, <sup>37</sup>	<i>to steps,</i>
A.	<i>hos</i>	Gră'-dūs,	<i>steps,</i>
V.	<i>O</i>	Gră'-dūs,	<i>O steps,</i>
A.	<i>ab his</i>	Gră'-dībūs,	<i>by steps.</i>

The fifth declension<sup>38</sup> makes the génitive and dative cases singular to end in *-ēī*; as,

## SINGULAR.

N.	<i>hæc</i>	Fă'cī-ēs,	<i>a face,</i>
G.	<i>hujus</i>	Fă'cī-ēī,	<i>of a face,</i>
D.	<i>huic</i>	Fă'cī-ēī, <sup>39</sup>	<i>to a face,</i>

<sup>37</sup> The nine nouns which follow, make the dative and ablative cases plural in *-ībūs*; never in *-ībūs*:

ă'cūs, <i>a needle</i>	cōr'nūs, <i>a cornel-tree</i>	quēr'cūs, <i>an oak</i>
ār'cūs, <i>a bow</i>	lă'cūs, <i>a lake</i>	spē'cūs, <i>a den, and</i>
ār'tūs, <i>a joint</i>	pār'tūs, <i>a birth</i>	trībūs, <i>a tribe.</i>

But the three following have either *-ībūs* or *-ībūs* indifferently:—  
pōr'tūs, *a harbour* | gē'nū, *the knee* | vēr'ū, *a spit.*

<sup>38</sup> The fifth declension has only one termination, *-ēs*; and the nouns belonging to it hardly exceed fifty in number: and, with the exception of *dīēs*, *a day*, which is either masculine or feminine, in the singular, but masculine only, in the plural; and with the exception likewise of its compound *mērī'dīēs*, *noon*, (which is masculine in the singular, and wants the plural number,) all nouns of this declension are feminine. Here, also, it may be remarked, that every noun of the fifth declension ends in *-ēs*, except three; namely, *fī'dēs*, *faith*, *spēs*, *hope*, and *rēs*, *a thing*: and, moreover, that all nouns ending in *-ēs* are of the fifth declension, except three; namely, *ă'bīēs* (*génitive*, *ăbī'ētīs* *vēl* *ăb'jētīs*) *a fir-tree*, *ăr'rēs*, (*génitive*, *ăr'rētīs* *vēl* *ăr'jētīs*,) *a ram*, and *păr'rēs* (*génitive*, *păr'rētīs* *vēl* *păr'jētīs*) *a wall or partition*:—but *quīēs*, *rest*, and its compound *rē'quīēs*, *repōse*, are of the third, as well as of the fifth, declension; making *quīē'ī* *vēl* *quīē'tīs*, and *rēquīē'ī* *vēl* *rēquīē'tīs*, in the génitive: again, the noun *fă'inēs*, *hunger*, of the third declension, is of the fifth declension in the ablative case. Finally, the three nouns of this declension not ending in *-ēs*, have *-ēī* in the génitive and dative cases singular: all the rest *-ēī*.

*Rēs'pūb'lică*, *a commonwealth*, which is a compound of *rēs*, *a thing*, with the feminine gender of the adjective *pūb'licūs*, *public*, is declined as if the substantive *rēs* and the adjective *pūb'lică*, though written together, were actually separated; as, *génitive*, *rēipūb'lică*; *accusative*, *rēmpūb'lică*, &c.

<sup>39</sup> The génitive and dative cases singular of nouns of the fifth declension originally ended in *-ē*, like the ablative; and this termination the poets sometimes (the prose writers more rarely) retain.

A. <i>hanc</i>	Fă'cī-ēm,	<i>a face,</i>
V. <i>O</i>	Fă'cī-ēs,	<i>O face,</i>
A. <i>ab hac</i>	Fă'cī-ē,	<i>from a face.</i>

## PLURAL.

N. <i>hæ</i>	Fă'cī-ēs,	<i>faces,</i>
G. <i>hărũm</i>	Făcī-ē'rũm, <sup>40</sup>	<i>of faces,</i>
D. <i>his</i>	Făcī-ē'bũs,	<i>to faces,</i>
A. <i>has</i>	Fă'cī-ēs,	<i>faces,</i>
V. <i>O</i>	Fă'cī-ēs,	<i>O faces,</i>
A. <i>ab his</i>	Făcī-ē'bũs,	<i>from faces.</i>

## DECLENSION OF NOUNS ADJECTIVE.

A NOUN<sup>41</sup> adjective is declined either with three terminations ; as, bŭ'nũs, *good*, tē'nēr, *tender* : or with three articles, as in the following examples :—

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Bŏ'-nŭs, <sup>42</sup>	bŏ'-nă,	bŏ'-nŭm,
G.	Rŏ'-nī,	bŏ'-nă,	bŏ'-nī,
D.	Bŏ'-nŏ,	bŏ'-nă,	bŏ'-nŏ.

<sup>40</sup> Though fă'cīēs be here declined through all its cases, for the purpose of showing the terminations, yet, in the plural number, the genitive, dative, and ablative of this noun seldom or never occur. Indeed of nouns of the fifth declension, only two, rēs, *a thing*, and dĩ'ēs, *a day*, are said to be entire : of the rest (except fă'cīēs, *a face*, eff'igēs, *an effigy*, spēs, *hope*, and spē'cīēs, *an appearance*, which have the nominative, the accusative, and vocative cases,) few are read in the plural number, though in the singular they are all perfect.

<sup>41</sup> The only reason for giving to Latin adjectives the name of "*nouns adjective*," appears to be, that the Latin adjectives are declined like nouns substantive : that is, the feminine termination -ă, (with the exception of the genitive and dative cases singular of the nine adjectives mentioned in note 45, below,) like nouns feminine in -ă, of the first declension : the masculine terminations -ūs and -ēr, (with the exception of vē'tūs, *old* ; and with the exception of the eleven adjectives specified in note 48, below ; and also of pau'pēr, *poor* ; frũ'fũs, *fruitful* ; dē'gēnēr, *degenerate* ; pa'ŭēr, *ripe of age* ; impa'ŭēr, *unripe of age*,) like nouns masculine in -ūs and -ēr of the second declension of substantives : all other terminations, (one in -ēr, namely, sũ'tũr, *full*, excepted,) like nouns substantive of the third declension. All adjectives, then, are either of the first and second declension of substantives, or of the third only.

<sup>42</sup> Like "bŭ'nũs" are declined all adjectives proper, ending in -ūs, whether they be derived from the names of persons or of places :—as

A.	Bŭ'-nŭm,	bŭ'-nām,	bŭ'-nŭm.
V.	Bŭ'-ně,	bŭ'-nā,	bŭ'-nŭm.
A.	Bŭ'-nō,	bŭ'-nā,	bŭ'-nō.

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Bŭ'-nī,	bŭ'-nā,	bŭ'-nā.
G.	Bŭ'-nō'rŭm,	bŭ'-nā'rŭm,	bŭ'-nō'rŭm,
D.	Bŭ'-nīs, of every gender,		
A.	Bŭ'-nōs	bŭ'-nās,	bŭ'-nā,
V.	Bŭ'-nī,	bŭ'nā,	bŭ'-nā.
A.	Bŭ'-nīs, of every gender.		

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Tě'-něr,	tě'-něrā,	tě'-něrŭm.
G.	Tě'-něrī, <sup>43</sup>	tě'-něrē,	tě'-něrī,
D.	Tě'-něrō,	tě'-něrē,	tě'-něrō,
A.	Tě'-něrŭm,	tě'-něrām,	tě'-něrŭm,
V.	Tě'-něr,	tě'-něrā,	tě'-něrŭm,
A.	Tě'-něrō,	tě'-něrā,	tě'-něrō.

Thŭěstē'ūs, of *Thyestis*; Eŭrōpē'ūs, of *Eurōpa* or of *Eŭrope*, that is, *Europæan*, &c. Many adjectives proper in -ē'ūs relating to women, have also the termination -ē'is, and are declined like Greek names feminine in -is of the third declension of substantives:—for example, Cēphē'ūs, *Cephæan*, or of *Cēpheus*, when relating particularly to *Andromeda*, daughter of that monarch, is read Cēphē'is. Like bŭ'nūs, likewise, are declined all participles in -rŭs, -tŭs, and -dŭs; and the superlative degree of comparison of every adjective (which has that degree) without exception.

<sup>43</sup> Many adjectives in -ēr, (as was remarked in note 19, above.) whereof the masculine gender is declined after the manner of nouns substantive in -ēr of the second declension, lose *e* in the genitive case, and consequently in the feminine and neuter genders throughout:—such, for example, as ā'tēr, ā'trā, ā'trŭm, *black*; genitive, ā'trī, ā'trā, ā'trī: or, pāl'chēr, pāl'chrā, pāl'chrŭm, *fair*: genitive, pāl'chrī, pāl'chrā, pāl'chrī. The adjectives which retain the *e* in the genitive case, and consequently in the feminine and neuter genders throughout, are, tě'nēr, *tender*, ā'spēr, *rough*, lā'cūr, *rugged*, ex'tēr, *foreign*, mī'sēr, *wretched*, lī'bēr, *free*, prōs'pēr, *prosperous*, gŭ'bēr, *bunched or humped*; with all those that end in -ēr, and in -ēr, namely, the derivatives of tě'rō, *I bear*, and gě'rō, *I carry*. To these add dēx'tēr, *right*, which sometimes keeps, and sometimes rejects the *e*:—also, cā'tēr, *the other*, or *the rest*, but which is not read in the masculine gender, singular number. Gentile or patril adjectives in -ēr (their number, indeed, is extremely few,) generally drop the *e*; as, Ā'tēr, Ā'trā, Ā'trŭm, *African*.

## PLURAL.

	<i>Másculine.</i>	<i>Féminine.</i>	<i>Neúter.</i>
N.	Tě'-něřī,	tě'-něřā,	tě'-něřā,
G.	Tě'-něřō'rūm,	tě'-něřā'rūm	tě'-něřō'rūm,
D.	Tě' něřis, <i>of every gender,</i>		
A.	Tě'-něřōs,	tě'-něřās,	tě'-něřā,
V.	Tě'-něřī,	tě'-něřā,	tě'-něřā,
A.	Tě'-něřis, <i>of every gender</i>		

*Observation.* The masculine and neuter genders of adjectives of three terminations are declined like nouns substantive of the second declension; and the feminine gender like nouns of the first declension.<sup>41</sup>

But, ū'nūs, *one*; sō'lūs, *alone*; tō'tūs, *the whole*; nū'l'lūs, *none*; āl'tēr, *the other*; ū'tēr, *which of the two*; and a few other adjectives,<sup>42</sup> make the genitive case, singular, in -ūs, and the dative in -ī; as,

## SINGULAR.

	<i>Másculine.</i>	<i>Féminine.</i>	<i>Neúter.</i>
N.	Ū'-nūs, <sup>43</sup>	Ū'-nā,	Ū'-nūm,
G.	Ū'-nīūs <i>vel</i> ū'-nīūs, <i>of every gender,</i>		
D.	Ū'-nī, <i>of every gender,</i>		
A.	Ū'-nūm,	Ū'-nām,	Ū'-nūm,
V.	Ū'-ně,	Ū'-nā,	Ū'-nūm,
A.	Ū'-nō,	Ū'-nā,	Ū'-nō.

The adjective Ý'bēr, *Ibērian* or *Spānish*, (but more especially pertaining to that part of Spain which borders on the E'bro,) retains the long *e*, and makes Ýbērā and Ýbērūm in the feminine and neuter genders.

<sup>41</sup> Except, however, the eleven adjectives in -ēr or -īs, mentioned in note 48, below: for they are wholly of the third declension of substantives.

<sup>42</sup> The other adjectives are, ū'l'lūs, *any*, ā'thūs, *another*, and neū'tēr, *neither of the two*, making (in all) nine:—to which may be added the compounds of ū'tēr; as, ū'tēr'quē, *each of the two* or *both*, ū'tēr'vis, *which of the two you like*, ū'tēr'lībēt, *which of the two you please*: likewise, āltēr'ūtēr, *one and the other*, genitive, āltērā'trīūs, *of both the one and the other*:—but this last is not unfrequently written as two distinct words, āltēr ū'tēr; genitive, āltēr'rīūs ū't'rīūs *vel* āltēr'rīūs ū't'rīūs. The *i* in the genitive of āltēr is always short, as āltēr'rīūs; and in the genitive of āl'lūs is always long, as āl'l'rīūs. The genitive of ū'tēr is ū't'rīūs more frequently (perhaps) than ū't'rīūs.

<sup>43</sup> Here it may be proper to remark, that ū'nūs signifies "a single one," or "one of many," whereas ūl'tēr signifies "one of two:" thus,

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Ū'-nī,	ū'-nū,	ū'nā,
G.	Ū'-nō'rūm,	ū-nā'rūm,	ū-nō'rūm,
D.	Ū'-nīs, <i>of every gender,</i>		
A.	Ū'-nūs,	ū'-nās,	ū'-nā,
V.	Ū'-nī,	ū'-nē,	ū'-nā,
A.	Ū'-nīs, <i>of every gender.</i>		

*Note.* Ū'nūs has no plural number, unless it be joined to a noun that has not the singular number; as, ū'nē lītērē, *a letter*; ū'nā mō'nīā, *a wall*.<sup>47</sup>

In like manner, ū'so, is declined ā'lūs, *another*: which makes ā'lūd in the neuter gender singular number.

A noun adjective of three articles is declined after the third declension of substantives; as, trīs'tis, *sad*; mē'līor, *better*; fē'līx, *happy*.

## SINGULAR.

N.	<i>hic et hæc</i>	Trīs'-tīs, <sup>48</sup>	<i>hoc</i>	trīs'-tē,
G.	<i>hujus</i>	Trīs'-tīs, <i>of all genders,</i>		
D.	<i>huic</i>	Trīs'-tī, <i>of all genders,</i>		

ū'nūs ē dī'gītīs, *one of the fingers*; ū'nūs discipulō'rūm, *one of the scholars*; āl'tēr ūcūlō'rūm, *one of the eyes*: sometimes, too, ā'lūs is contrasted with āl'tēr; as ā'lūs, *the one*, āl'tēr, *the other*: and sometimes ā'lūs is contrasted with itself, that is, when *one*, and *another*, instead of *one*, and *the other*, are meant: thus, ā'lūs cāntā'bāt, ā'lūs saltā'bāt, *one was singing, another was dancing*; ā'lī saltā'bānt, ā'lī cāntā'bānt, *some were dancing, others were singing*. Ū'nūs, *one*, is compounded with quīs'quē, to signify "*every individual one*:"—as, ūnūsquīs'quē, ūnā-quē'quē, ūnūmquod'quē; genitive, ūnūscujūs'quē; dative, ūnicui'quē; accusative, ūnūquem'quē, ūnūquām'quē, ūnūmquod'quē.

"Or to any noun plural, which, though it may have the singular number, yet, is taken collectively in an individual or undivided sense: as, ū'nī sex dī'es, *one six days*, that is, *the duration or space of six days*. ū'nū vēstimēt'ī, *one suit of clothes or of apparel*.

<sup>48</sup> The eleven adjectives that follow, have either three or two terminations in the nominative and vocative cases singular, that is, they have either -ēr, or -īs, in the masculine gender of those two cases; but are in all the other cases declined like trīs'tis:—nāmely, ā'cēr, *sharp*; ā'lēcēr, *brisk*; cē'lēr, *speedy or swift*; cē'lēbēr, *renowned*; sālū'hēr, *wholesome*. vō'lēcēr, *swift of wing*; cāmpēs'tēr, *campaign*; pēdēs'tēr, *belonging to foot*, cquēs'tēr, *pertaining to horse*; silvē's'tēr, *woody*; pīlūs'tēr, *marshy*. These eleven adjectives, in the nominative and vocative cases singular masculine gender, have -ēr or -īs with the loss of *e* in all except cē'lēr.

A. <i>hunc et hanc</i>	Trīs'-tēm, <i>hoc</i>	trīs'-tē,
V. <i>O</i>	Trīs'-tis, <i>neüter, O</i>	trīs'-tē,
A. <i>ab hōc, hāc, hōc</i>	Trīs'-tī-	

## PLURAL.

N. <i>hi et hæ</i>	Trīs'-tēs, <i>hæc</i>	trīs'-tīā, <sup>60</sup>
G. <i>hōrum, hārum, hōrum</i>	Trīs'-tīūm, <sup>61</sup>	
D. <i>his</i>	Trīs'-tībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Trīs'-tēs, <i>hæc</i>	trīs'-tīū,
V. <i>O</i>	Trīs'-tēs, <i>neüter, O</i>	trīs'-tīā,
A. <i>ab his</i>	Trīs'-tībūs, <i>of all genders.</i>	

## SINGULAR.

N. <i>hic et hæc</i>	Mēlī'-ōr, <i>hoc</i>	mēlī'-ūs,
G. <i>hujus</i>	Mēlī'-ō'ris, <i>of all genders,</i>	
D. <i>huic</i>	Mēlī'-ō'rī, <i>of all genders,</i>	
A. <i>hunc et hanc</i>	Mēlī'-ō'rēm, <i>hoc</i>	mēlī'-ūs.
V. <i>O</i>	Mēlī'-ōr, <i>neüter, O</i>	mēlī'-ūs,
A. <i>ab hōc, hāc, hōc</i>	Mēlī'-ō'rē <i>vel</i> mēlī'-ō'rī.	

## PLURAL.

N. <i>hi et hæ</i>	Mēlī'-ō'rēs, <i>hæc</i>	mēlī'-ō'rā, <sup>62</sup>
G. <i>hōrum, hārum, hōrum</i>	Mēlī'-ō'rūm, <sup>63</sup>	
D. <i>his</i>	Mēlī'-ō'rībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Mēlī'-ō'rēs, <i>hæc</i>	mēlī'-ō'rā,
V. <i>O</i>	Mēlī'-ō'rēs, <i>neüter, O</i>	mēlī'-ō'rā,
A. <i>ab his</i>	Mēlī'-ō'rībūs, <i>of all genders.</i>	

Thus we say, *h'cēr vel h'crīs, h'crīs, h'crē*, or *hic et hæc h'crīs, hoc h'crē*; but, *cēlēr vel cēlērīs, cēlērīs, cēlērē*; otherwise, *hic et hæc cēlērīs, hoc cēlērē*.

<sup>60</sup> All adjectives which have the vowel -ē for terminational letter in the nominative case singular, neuter gender, have -ī only in the ablative.

<sup>61</sup> Agreeably to the practice of neuter nouns of the third declension of substantives, -ī in the ablative case singular will give -īā in the nominative, the accusative, and vocative cases plural.

<sup>62</sup> When the neuter gender of the nominative case, plural, ends in -īā, the genitive invariably ends in -īūm.

<sup>63</sup> Although adjectives, of the comparative degree, have the double termination -ē or -ī in the ablative singular, yet they all have -ā, and never -īā, in the nominative, accusative, and vocative cases plural, neuter gender: except *plus, more*, which has either *plū'rā* or *plū'rīā*.

<sup>64</sup> With the exception of *plus, more*, which has both *plū'rūm* and *plū'rīūm* in the genitive plural, all comparatives make this case to end in *rūm*.

## SINGULAR.

N. <i>hic, hæc, hoc</i>	Fē'-līx, <sup>54</sup>	
G. <i>hujus</i>	Fē-lī'cīs, <i>of all genders,</i>	
D. <i>huic</i>	Fē-lī'cī, <i>of all genders,</i>	
A. <i>hunc et hunc</i>	Fē-lī'cēm, <i>hoc</i>	fē'-līx,
V. <i>O</i>	Fē'-līx, <i>of all genders.</i>	
A. <i>ab hōc, hāc, hūc</i>	Fē-lī'cē, <i>etl fē-lī'cī.</i> <sup>55</sup>	

## PLURAL.

N. <i>hi et hæ</i>	Fē-lī'cēs, <i>hæc</i>	fē-lī-cīā,
G. <i>hōrum, hārum, hūrum</i>	Fē-lī'cīūm,	
D. <i>his</i>	Fē-lī'cībūs, <i>of all genders,</i>	
A. <i>hos et has</i>	Fē-lī'cēs, <i>hæc</i>	fē-lī'cīā,
V. <i>O</i>	Fē-lī'cēs, <i>neuter, O</i>	fē-lī'cīā,
A. <i>ab his</i>	Fē-lī'cībūs, <i>of all genders.</i>	

Am'bō, *both*, and dū'ō, *two*, are nouns adjective; and are thus declined in the plural number only:—

N. Ām'-bō,	ām'-bō,	ām'-bō,	<i>both,</i>
G. Ām-bō'rūm,	ām-bā'rūm,	ām-bō'rūm,	<i>of both,</i>
D. Ām-bō'būs.	ām-bū'būs,	ām-bō'būs,	<i>to both,</i>
A. Ām'-bōs <i>etl</i> -bō,	ām'-bās,	ām'-bō,	<i>both,</i>
V. Ām'bō,	ām'-bā,	ām'-bō,	<i>O both,</i>
A. Ām-bō'būs,	ām-bā'būs,	ām-bō'būs,	<i>with both.</i>

<sup>54</sup> Like fē'līx are declined all adjectives of one termination, and all participles in -us. But, for the most part, adjectives in -er, -ēs, -ēs, -ūs, -ōr, -ēbs, -ēps, -ōps, -ērs, -fēr, -il, -is, -ūs, (with a few others, such as, sē'nēs, *old*, sup'plēs, *supplant*, sōns, *guilty*, and in'sōns, *guiltless*,) have seldom or never the neuter gender in the singular number, and very rarely in the plural. Paternal and patronymic adjectives derived from the Greek, terminating in -is, or, in -ūs, as, Pī'ērīs, *Piērian*, Sī'cēlīs, *Sicilian*, Drū'ūs, *Drūad*, Lēs'bīūs, *Lēsbian*, Āe'tīās, *Ac'etic*, Al'tic, *Al'tic*, or *Athēnian*, Āchā'ūs, *Achaian*, are hardly ever met with, except of the feminine gender, and mostly (although not always) of the plural number: these have -īsī, and -ūsī, respectively (in preference to -ībūs) in the dative and ablative cases plural.

<sup>55</sup> All adjectives (of one termination), in -er, -ēs, -is, -ūs, -ūs, -ās, -ēr, -ēbs, and in -ēps, -cōlōr, -cōr'pōr, have -ē only, in the ablative singular, and -ūm, (not -īūm) in the genitive plural. To these might be added a few adjectives of the other endings specified in note 54, above:—but several of these have sometimes -ī in the ablative. Mē'mōr, *mindful*, and pār, *like* or *equal*, have -ī only, in the ablative case singular; but the former has -ūm, the latter -īūm in the genitive plural:—vē'tūs, also, makes

## COMPARISON OF ADJECTIVES.

Most, but not all, adjectives have three degrees of significá-tion, or comparíson :—

1. The pósitoive, which denótes the quálity of a thing absolutely :—as, *dōctūs, leárned* ; *brěvīs, short*.

2. The compárative, which increáses or léssens the quá-lity :—as, *dōctiōr, more leárned* ; *brěvīōr, shórtter* or *more short* :—

And it (ná mely, the compárative degré) is formed of the first case of the pósitoive that ends in *-ī*, by ádding theretó the sýllable *-ōr*, in the máseuline and féminine genders ; and the sýllable *-ūs*, in the neúter :—as, of

*Dōctūs, génitive, dōctī*, is fórméd *hic et hæc dōctiōr, hoc dōctiūs, more leárned*. Of

*Brěvīs, dative, brěvī*, is in like mánnér fórméd *hic et hæc brěvīōr, hoc brěvīūs, shórtter* or *more short*.

3. The supérative, which increáses or diminíshes the sig-nificátion, or comparíson, to the gréatest degré :—as, *dōc-tīs'simūs, dōctīs'simā, dōctīs'simūn, the most leárned* ; *brě-vīs'simūs, brěvīs'simā, brěvīs'simūn, the shórttest* :—

And it (ná mely, the supérative degré) is fórméd álso of the first case of the pósitoive that ends in *-ī*, by ádding theretó the terminátion *-ssimūs* :—as, of the

*Génitive, dōctī*, is fórméd *dōctīs'simūs, most leárned*.

And, of the

*Dative, brěvī*, is fórméd *brěvīs'simūs, the shórttest*.

*Observe.* Mány ádjectives váry from these Génerál Rules, and form their comparíson irrégularly :—as,

<i>Bō'nūs, good,</i>	<i>měl'iōr, better,</i>	<i>ōp'timūs, best.</i>
<i>Mā'lūs, bad,</i>	<i>pějōr, worse,</i>	<i>pēs'simūs, worst.</i>
<i>Māg'nūs, great,</i>	<i>mā'jōr, greater,</i>	<i>māx'imūs, gréatest.</i>
<i>Pār'vūs, little,</i>	<i>mī'nōr, less,</i>	<i>mī'nimūs, least.</i>
<i>Mūl'tūs, much,</i>	<i>plūs,<sup>36</sup> more,</i>	<i>plū'rīmūs, most.</i>

*vět'rēm.* The compounds of *pār*, as *im'pār, unéven* or *odd*, *dis'pār, unéqual* or *unlike*, have *-ē* or *-ī*, in the áblative, indifferently ; and *-ēm* or *-īm* in the génitive plúral.

<sup>36</sup> This compárative is not found éither of the máseuline or féminine génder in the singular númer ; the neúter génder "*plūs*" fóllowed by



Dí'vės, *rich*, dí'tiör,<sup>57</sup> *richer or more rich*, dí'tis'simūs, *richest or most rich*.

Nē'quām,<sup>58</sup> *wicked*, nē'quiör, *more wicked*, nē'quis'simūs, *most wicked*.

Ēx'tēr'nūs, *outward*, ēxtě'rriör,<sup>59</sup> *more outward*, ēxtre'mūs vėl ēx'timūs, *uttermost or most outward*.

Īnf'ērūs, *low*, ĩnf'ěriör, *lower or more low*, ĩnf'imūs vėl ĩ'mūs, *lowest or most low*.

a genitive case being upon all occasions used when either of the other two genders may come into need: but, in the plural number, plus makes *hi et hæ plūrēs*, *hæc plūrā vėl plūrīā*; genitive, *hōrum*, *hārum*, *hōrum plūrūm vėl plūrūm*; dative, *his plūribūs* of all genders, and so forth.

<sup>57</sup> This comparative is formed by syncopē from *div'tiör*; which last word occurs in the best authors, though perhaps less frequently than *dī'tiör*.

<sup>58</sup> This adjective, (which is wholly indeclinable in the positive degree,) is a corruption of "*nē æquūs*," *not just*:—so *nū'l'ūs*, *nū'l'ā*, *nū'l'ūm*, *none*, was formed by synæresis, of "*nē ū'l'ūs*, *nē ū'l'ā*, *nē ū'l'ūm*," *not any*.

<sup>59</sup> *Ēxtě'rriör* is properly the comparative degree of the obsolete adjective *ēx'tērūs*, *outward*, from which it appears (unquestionably) to have been formed: use, however, has constituted it the comparative of *ēx'tēr'nūs*:—in like manner, also, ought *ĭnf'ěriör*, and *sūp'ěriör*, to be considered the comparatives of *ĭnf'ēr'nūs* and *sūp'ēr'nūs* respectively, as well as of *ĭnf'ērūs* and *sūp'ērūs*. Many grammarians, and not without much reason, regard *ēxtě'rriör*, *ĭntě'rriör*, *cĭtě'rriör*, *ūltě'rriör*, *sūp'ě'rriör*, *ĭnf'ě'rriör*, *prĭ'riör*, *pōstě'rriör*, with their superlatives, to have the adverbs or else prepositions *ēx'trā*, *without*, *ĭn'trā*, *within*, *cĭ'trā*, *on this side*, *ūl'trā*, *beyond*, *sū'prā*, *above*, *ĭn'frā*, *below or beneath*, *præ*, *before*, *pōst*, *after*, for their positives respectively; thus:—

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>præ</i> , <i>before</i> ,	<i>prĭ'riör</i> , <i>former</i> ,	<i>prĭ'mūs</i> , <i>first</i> ,
<i>pōst</i> , <i>behind</i> ,	<i>pōstě'rriör</i> , <i>more behind</i> ,	<i>pōstre'mūs</i> , <i>last</i> ,
<i>ĭn'tūs</i> , }	<i>ĭntě'rriör</i> , { <i>inner or</i>	<i>ĭn'timūs</i> , { <i>innermost or</i>
<i>ĭn'trā</i> , } <i>within</i> ,	{ <i>more within</i> ,	{ <i>most within</i> ,
<i>ēx'tēr</i> , }	<i>ēxtě'rriör</i> , { <i>outer or</i>	<i>ēxtre'mūs</i> , { <i>uttermost or</i>
<i>ēx'trā</i> , } <i>without</i> ,	{ <i>more without</i> ,	<i>ēx'timūs</i> , { <i>most without</i> ,
<i>cĭs</i> , }	<i>cĭtě'rriör</i> , { <i>nearer or</i>	<i>cĭ'timūs</i> , { <i>nearest or</i>
<i>cĭ'trā</i> , } <i>on this side</i> ,	{ <i>more towards</i> ,	{ <i>most towards</i> ,
<i>ūl'tēr</i> , }	<i>ūltě'rriör</i> , <i>farther</i> ,	<i>ūl'timūs</i> , { <i>farthest</i>
<i>ūl'trā</i> , }		{ <i>or last</i> ,
<i>ĭnf'ēr</i> , }	<i>ĭnf'ě'rriör</i> , { <i>more beneath</i>	<i>ĭnf'imūs</i> , { <i>most beneath</i>
<i>ĭn'frā</i> , } <i>beneath</i> ,	{ <i>or lower</i> ,	<i>ĭ'mūs</i> , { <i>or lowest</i> ,
<i>sū'p'ēr</i> , }	<i>sūp'ě'rriör</i> , { <i>more above</i>	<i>sūp're'mūs</i> , { <i>most above</i>
<i>sū'prā</i> , }	{ <i>or higher</i> ,	<i>sūm'mūs</i> , { <i>or highest</i> ,
<i>prō'p'e</i> , <i>near</i> ,	<i>prō'piör</i> , <i>nearer</i> ,	<i>prōx'imūs</i> , <i>nearest</i> .

To these, did our limits permit, we certainly might add very many

Sū'pērñs, *high*, sūpērīōr, *higher* or *more high*, sūprēmūs vėl sūm'mūs, *highest* or *most high*.

Īn'tūs, *inward*, ĩntērīōr, *more inward*, ĩn'tīmūs, *innermost* or *most inward*.

Jū'vėnīs, *young*, jū'nīōr, *younger*.

Sē'nēx, *old*, sē'nīōr, *older*.

Prī'ōr, *former*, prī'mūs, *first*.

Prō'pīōr, *nearer*, prōx'īmūs, *nighest* or *nearest*.

Ūltērīōr, *farther*, ūltīmūs, *last*. With some others.<sup>60</sup>

more : but, for the present, the above must suffice. In some of the instances which are here adduced, the original positive is obsolete ; and in others, an adjective rather than a preposition or an adverb ought to be regarded as the positive : such, for example, as, ĩnfērīōr and sūpērīōr, which have the adjectives ĩnfērūs and sūpērūs rightly for their positive degrees : yet in others, as prī'ōr and prō'pīōr, the adverbs or prepositions *prē*, *before*, and *prōpē*, *nigh*, seem to be the words from which those comparatives have been formed.

<sup>60</sup> The adjectives, (not here specified,) which, in addition to those already given, vary from the general rule, may be classed under one, or other, of the seven heads following. *First*, adjectives borrowing their comparison from adjectives of some other termination :—*second*, adjectives forming their superlative degree of comparison irregularly :—*third*, adjectives wanting the positive degree :—*fourth*, adjectives wanting the comparative degree :—*fifth*, adjectives wanting the superlative degree :—*sixth*, adjectives which are found only in the positive degree :—and *seventh*, adjectives which are found only in the comparative degree.

### 1. Adjectives borrowing their comparison.

All adjectives ending in *-dicūs*, *-ficūs*, *-lōquūs*, and *-vōlūs*, change the final *-ī* of the first case of the positive degree which terminates in that vowel, into *-ēn'tiūr* for the masculine, and also feminine gender, of the comparative degree ; and into *-ēn'tiūs*, for the neuter. Again, they, in like manner, form the superlative degree by changing the same *-ī* into *-ēntis'simūs*, *-ēntis'simū*, *-ēntis'simūm* : as though actually borrowing their comparison from participles in *-dicēns*, *-ficēns*, *-lōquēns*, and *-vōlēns*. For example, mūnī'ficūs, *munificent*, makes *hic et hæc* mūnī'ficiēn'tiūr, *hoc* mūnī'ficiēn'tiūs, *more munificent*, mūnī'ficiēntis'simūs, mūnī'ficiēntis'simū, mūnī'ficiēntis'simūm, *most munificent* : and so of adjectives of the other three terminations : but mīrī'ficūs, *wonderful*, has either mīrī'ficiēntis'simūs or mīrī'fici's'simūs, *most wonderful*, in the superlative degree ; and perhaps some of the rest are similarly formed.

### 2. Adjectives forming their superlative degree irregularly.

Several adjectives of this class are given in the E'ton text, and these need not therefore be repeated :—we shall add only the four following, and which, in the comparative degree, are regular :—

Adjectives ending in -ēr form the superlative degree from the nominative case singular, masculine gender of the positive,

<i>Positive.</i>	<i>Superlative.</i>
mātūrūs, <i>mature or ripe,</i>	mātūrīmūs, <i>the ripest or most ripe.</i>
vētūs, <i>old or ancient,</i>	vētūrīmūs, <i>very old or most ancient.</i>
dēx'tēr, <i>right or on the right hand,</i>	dēx'tīmūs, <i>the most to the right.</i>
sīnīstēr, <i>left or on the left hand,</i>	sīnīstīmūs, <i>the most to the left.</i>

With these, some folks (as Válpv) couple cītēr, *near*, cītīmūs, *nearest*; and pōstērūs, *posterior or behind*, pōstrēmūs, *last or most behind*; but cītīmūs and pōstrēmūs we, in note 59, above, formed (though perhaps less properly) from the adverbs or prepositions cīs or cīt'rī, *on this side*, and pōst, *after*.

### 3. Adjectives wanting the positive degree.

The adjectives of this class are, by no means, numerous, if we are allowed to call an adverb, or a preposition, a positive degree; which, strictly speaking however, we hardly can. These two adjectives following seem entirely destitute of a positive degree, even in the latitude to which we have just alluded:—

<i>Comparative.</i>	<i>Superlative.</i>
dēt'rīūr, <i>worse,</i>	dēt'rīmūs, <i>worst,</i>
ŭcīūr vėl ŭcīūr, <i>swifter,</i>	ŭcīsīmūs, <i>swiftest, or swiftest.</i>

The former of these seems indeed to have had dēt'r, or some such like, for the positive degree, but which has long since become obsolete.

### 4. Adjectives wanting the comparative degree.

Of this class the adjectives, which here follow, are those which occur more frequently; but several others might be added:—

<i>Positive.</i>	<i>Superlative.</i>
bēl'ūs, <i>spruce or fine,</i>	bēlīsīmūs, <i>most spruce,</i>
dīvēr'sūs, <i>different,</i>	dīvērīsīmūs, <i>most different,</i>
fīd'ūs, <i>faithful,</i>	fīdīsīmūs, <i>most faithful,</i>
īn'clītūs, <i>renowned,</i>	īnclītīsīmūs, <i>most renowned,</i>
īnvīc'tūs, <i>invincible,</i>	īnvīctīsīmūs, <i>most invincible,</i>
īnvīt'ūs, <i>unwilling,</i>	īnvītīsīmūs, <i>most unwilling,</i>
mē'rītūs, <i>deserving,</i>	mēritīsīmūs, <i>most deserving,</i>
nū'vūs, <i>new or late,</i>	nūvīsīmūs, <i>newest or latest,</i>
nū'pēr'ūs, <i>recent,</i>	nūpērīmūs, <i>most recent,</i>
pērsuās'ūs, <i>persuaded,</i>	pērsuāsīsīmūs, <i>fully persuaded,</i>
sā'ōēr, <i>holy,</i>	sācērīmūs, <i>most holy.</i>

A few of these (just named) are participles rather than adjectives; or, at all events, they are participials, that is, participles used adjectively, without reference to time. Thus, īnvīc'tūs is a participle, if we translate it 'unconquered,' because this meaning is connected with the past; but the same word īnvīc'tūs is a participial adjective, if we render it 'invincible,' because, in that sense, it is not confined to the past, present, nor future.

by adding thereto the termination *-rīmūs*: as, of *pū'chēr*, *fair*, is formed *pūlchēr'rīmūs*, *the fairest*.<sup>61</sup>

#### 5. *Adjectives wanting the superlative degree.*

The number of adjectives of this class is exceedingly numerous, if we admit into it all adjectives which are not compared: but in a more limited acceptation, namely, a class of adjectives which have the positive and comparative degrees, but not the superlative, the number is very considerably diminished; embracing only such adjectives as end in *-ō'lis*, *-ī'lis*, and *-bīlis*, with most of those in *-ā'nūs*, *-ī'ris*, and *-in'quūs*:—to which may be added (in addition to the two given in the E'ton text,) the following:—

<i>Positive.</i>		<i>Comparative.</i>	
<i>ādōles'cēns</i> ,	<i>young or youthful,</i>	<i>ādōlēscēn'tiūr</i> ,	<i>younger,</i>
<i>dīūtūr'nūs</i> ,	<i>lasting,</i>	<i>dīūtūr'nīūr</i> ,	<i>more lasting.</i>
<i>in'gēns</i> ,	<i>great or huge,</i>	<i>ingēn'tiūr</i> ,	<i>more huge,</i>
<i>ōp'i'mūs</i> ,	<i>fertile or rich,</i>	<i>ōp'i'nīūr</i> ,	<i>more fertile,</i>
<i>prō'nūs</i> ,	<i>prone,</i>	<i>prō'nīūr</i> ,	<i>more prone,</i>
<i>sātūr</i> ,	<i>full,</i>	<i>sātūr'iūr</i> ,	<i>more full.</i>

#### 6. *Adjectives which are found only in the positive degree.*

This class is the most numerous of any, comprising all adjectives and participles of whatever tense, whereunto degrees of comparison are incompatible with the signification: and all adjectives compounded with nouns substantive, and with the verbs *fērō*, *I bear*, and *gērō*, *I carry*, with some others:—also most, if not all, adjectives terminating in *-icūs*, *-īcūs*, *-imūs*, *-īmūs*, *-inūs*, *-īnūs*, *-īvūs*, *-ō'rūs*, *-sōnūs*, *-fūgūs*, and *-būndūs*: likewise in *-ūl'lūs*, *-ūlūs*, and other endings indicative of diminution; with all participles in *-rūs*, and in *-dūs*. To which add, *āl'mūs*, *gracious*; *dū'bīūs*, *doubtful*; *ēgē'nūs*, *indigent*; *lū'eēr*, *ragged or torn*; *mē'mūr*, *mindful*; *mī'rūs*, *wonderful*; *sōs'pēs*, *safe*; *vū'eūūs*, *empty*: and several besides. But some few of these are found compared in the writings of the earlier Romans, and others of them admit, indeed, of an imperfect comparison with the aid of the adverbs *mā'gis*, *more*; *vāl'dē*, *very*; and *māx'imē*, *most*. And some adjectives which are regularly compared, and others which are not, do occasionally, in the positive degree, increase or lessen their signification by means of prepositions in composition: as, *prā'dā'rūs*, *very hard*; *pērdī'līgēūs*, *very diligent*; *dēpār'eūs*, *very niggard*.

#### 7. *Adjectives which are found only in the comparative degree.*

There are fewer adjectives of this class than of any other: indeed we hardly know of more than these three below:—

*antē'rīūr*, *former*, | *sāt'iūr*, *better*, | *sē'quīūr*, *worse*.

Of which, the first seems to be the comparative degree of the adverb *an'tē*, *before*; and the second, that of *sāt* or *ē'tis*, *enough*. In this class, again, some grammarians rank *pō'tiūr* *more, eligible or choicer*: but this comparative has *pō'tis*, for its positive, and *pō'tis'simūs* for its superlative degree.

<sup>61</sup> The eleven adjectives mentioned in note 60, above, form their com-

Adjectives ending in *-lis* form the superlative degree according to the General Rule: as, of *ū'tilis*, *úseful*, *dátive*, *ū'tili*, is formed *ūtīlis'īmūs*, *most úseful*:—except the following, which change *-is* into *-īmūs*: as,

Ā'gīlis, <i>nimble</i> ,	āgil'īmūs, <i>nimblest</i> ,	or <i>most nimble</i> ,
Fā'cīlis, <i>eásy</i> ,	fācil'īmūs, <i>eásiest</i> ,	or <i>most eásiy</i> ,
Grā'cīlis, <i>sléndcr</i> ,	grācil'īmūs, <i>sléndcrest</i> ,	or <i>most sléndcr</i> ,
Hū'mīlis, <i>low</i> ,	hūmīl'īmūs, <i>lówest</i> ,	or <i>most low</i> ,
Sī'mīlis, <i>like</i> ,	sīmīl'īmūs, <i>likest</i> ,	or <i>most like</i> . <sup>62</sup>

Likewise, if a vowel come before *-ūs*, in the nominative case singular, masculine gender, of the positive degree of an adjective, the comparison is generally made by *mā'gīs*, *more*, and *māx'īmē*, *most*.<sup>63</sup> as,

Pī'ūs, *gódly*, *dútiful*, or *afféctionate*; mā'gīs pī'ūs, *more gódly*, *more dútiful*, or *more afféctionate*; māx'īmē pī'ūs, *most gódly*, *most dútiful*, or *most afféctionate*.

## OF A PRONOUN.

A PRONOUN<sup>64</sup> is used instead of a noun, and is declined with number, case, and gender.

parison like *pūl'chēr*:—but the compounds of *fērō*, *I bear*, and of *gērō*, *I cárry*, as *lā'nīgēr*, *cool-bearing*, *ār'mīgēr*, *arms-cárrying*, admit not of a comparative or superlative degree. *Dēx'tēr*, *right*, and *sinis'tēr*, *left*, with some few others in *-ēr*, (see note 60, above,) deviate from this Rule, in the formation of their superlatives.

<sup>62</sup> To these may be added *imbēcīl'īs*, *weak*; and any compounds of *fū'cīlis* or of *sī'mīlis*: as, *dīfīcīlis*, *difficult*; *dīssī'mīlis*, *dissimilar* or *unlike*; *pērsī'mīlis*, *very similar* or *exceedingly like*.

<sup>63</sup> Although all adjectives ending in *-ūs* pure may be compared by help of these two adverbs, yet many of them have also their regular degrees of comparison; thus, *strē'nūūs*, *strē'nū'īŕ*, *strē'nūīs'sīmūs*, *strénuous*.

<sup>64</sup> Pronouns, as the name very clearly indicates, are substitutes for nouns, supplying the place of the latter, and preventing them (as it were) from being too frequently repeated: they have reference, therefore, to some person or thing before mentioned. Pronouns are either Simple or Compound: and they are moreover divided into *Personal*, *Démonstrative*, *Relative*, *Interrogative*, *Possessive*, *Indefinite*, and *Patrial*. The simple pronouns, in Latin, amount to eighteen in number; namely, the fifteen given in the E'ton list, above; with the relative *quī*, *who*, the interrogative, *quīs*! *who*, or, *what*? which last, however, some regard

There are fifteen pronouns: namely,

Ē'gō, <i>I,</i>	Īp'sē, <i>himself,</i>	Sū'ūs, <i>his,</i>
Tū, <i>thou,</i>	Īs'tē, <i>that,</i>	Nōs'tēr, <i>ours,</i>
Īl'ē, <i>he,</i>	Hīc, <i>this,</i>	Vēs'tēr, <i>yours,</i>
Īs, <i>he,</i>	Mē'ūs, <i>mine,</i>	Nōs'trās, <i>of our country.</i>
Sū'ī, <i>of himself,</i>	Tū'ūs, <i>thine,</i>	Vēs'trās, <i>of your country.</i>

To these may be added their compounds, ē'gōmēt, *I myself,* tū'tē, *thou thyself,* īdēm, *the same*; also the relative quī, *who,* or *what*; and cū'jās, *of what country.*

## DECLENSION OF PRONOUNS.

Ē'gō, tū, sū'ī,<sup>63</sup> are pronouns substantive, and are thus declined:—

as a compound of quī with īs; and the pátrial, cū'jās, *of what country.* Of these, ē'gō, *I,* tū, *thou,* (or *you* by courtesy,) and sū'ī, *of himself, of herself, of itself, or of themselves,* are substantives of all genders:—the remaining fifteen are adjectives. But of these simple adjective pronouns, several are assumed substantively: as, Īl'ē, in the masculine gender, *he*; Īl'ā, in the feminine gender, *she*; Īl'lūd, in the neuter gender, *it*. In like manner are hīc, hāc, hūc, *this*, īs'tē, īs'tā, īs'tūd, *that*, and Īn, ē'ā, īd, *he, she, it*, used; and more rarely, Īp'sē, Īp'sū, Īp'sūm, *himself, herself, itself*; also, the relative, quī, *who*; and some few others. Again, the pronouns ē'gō, *I,* and tū, *thou* or *you*, with their plurals nōs, *we*, and vūs, *ye* or *you*, are termed primitives, because from them are derived the possessives mē'ūs, *mine*, tū'ūs, *thine*, nōs'tēr, *ours*, vēs'tēr, *yours*:—sū'ī, *of himself*, is also a primitive pronoun, the possessive sū'ūs, *his own, her own, its own, or their own*, being derived from it. The last, namely sū'ī, and its derivative sū'ūs, are styled reflex, because, pointing always reflectively to the chief noun preceding them, they are in a manner reciprocals of one another. With ē'gō, tū, and sū'ī, through their several cases, are often found the like cases of Īp'sē, Īp'sū, Īp'sūm, agreeing in gender and in number, with the person understood in those primitive and simple pronouns.

<sup>63</sup> These three pronouns take -mēt, after them, in all their cases, whenever a speaker, or writer, intends to mark more than ordinary emphasis: and, in the nominative case (singular) of tū, the syllable -lē- is often inserted between the pronoun and the adjunctive, -mēt:—thus, vīdī ē'gōmēt, *I, my own self, saw*; fēcī'sēs tū'tēmēt, *thou, thy own self, wouldst have done (it)*. In so far, however, as regards the second person, tū'tē is oftener used, perhaps, than tū'tēmēt. In the accusative singular, tē is sometimes doubled; as tē'tē, *thy identical self*; and in like manner, both in a singular and plural sense, we frequently meet with ē'sē, *him very self* or *them own selves*. Finally, in the ablative case, both singular and plural, these three pronouns, in common with the relative, are followed by the preposition cū in composition: as

SINGULAR.			PLURAL.		
N.	Ĕ'gŭ,	I,	N.	Nōs,	we,
G.	Mē'i,	of me,	G.	Nōs'trŭm, vėl -i, <sup>67</sup>	of us,
D.	Mī'hī, <sup>66</sup>	to me,	D.	Nō'bīs,	to us,
A.	Mē,	me,	A.	Nōs,	us,
V.	—	—	V.	—	—
A.	Mē,	from me.	A.	Nō'bīs,	from us.

SINGULAR.			PLURAL.		
N.	Tū,	thou,	N.	Vōs,	ye or you,
G.	Tū'i,	of thee,	G.	Vēs'trŭm, vėl i,	of you,
D.	Tī'bī,	to thee,	D.	Vō'bīs,	to you,
A.	Tē,	thee,	A.	Vōs,	you,
V.	Tū,	O thou,	V.	Vōs,	O ye or you,
A.	Tē,	with thee.	A.	Vō'bīs,	with you.

Sū'i, of himself, of herself, of itself, of themselves, has no nominative or vocative case, and is thus declined :—

## SINGULAR and PLURAL.

N.	—	} herself, itself, themselves.
G.	Sū'i,	
D.	Sī'bī,	
A.	Sē,	
V.	—	
A.	Sē,	

Il'ě, he, il'lā, she, and īstě, that, are thus declined :—

	SINGULAR.		
	Másculin.	Féminine.	Neuter.
N.	Il'ě,	il'lā.	il'lūd,
G.	Il'lūs, vėl il'lūs,	of all genders,	
D.	Il'lī,	of all genders,	

mē'cŭm, with me ; sē'cŭm, with or by himself or themselves ; vōbīs'cŭm, with you.

<sup>66</sup> The dative mī'hī, to me, is often contracted by the poets, and sometimes by the prose writers, into mī ; like nī'hīl, nothing, into nil, nought.

<sup>67</sup> The genitive plural of ĕ'gŭ, was originally nōstrŭ'rŭm, when the person alluded to was masculine ; and nōstrŭ'rŭm, when that person was of the feminine gender. But in process of time, this genitive became nōstrŭm, by syncope : and occasionally nōstrī.

A.	Ī'lūm,	ī'lām,	ī'lūd,
V.	—	—	—
A.	ī'lō,	ī'lā,	ī'lō.

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Ī'lī, <sup>es</sup>	ī'lā,	ī'lā,
G.	ī'lō'rūm,	ī'lā'rūm,	ī'lō'rūm,
D.	ī'līs, of all genders,		
A.	ī'lōs,	ī'lās,	ī'lā,
V.	—	—	—
A.	ī'līs, of all genders.		

In like manner, *also*, is declined *īp'sē*, *he himself*; except, that the nominative and accusative cases, singular, have *pī'sūm* in the neuter gender.

*Is, he, she, or that*, and *quī, who*, are thus declined :—

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	Īs,	ē'ā,	īd,
G.	ē'jūs, of all genders,		
D.	ē'ī, of all genders,		
A.	ē'jup,	ē'am,	īd,
V.	—	—	—
A.	ē'ō,	ē'ā,	ē'ō.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	īī,	ē'ā,	ē'ā,
G.	ē'ō'rūm,	ē'ā'rūm,	ē'ō'rūm,
D.	īīs vel ē'īs vel ē'īs vel īs, <sup>o</sup>		
A.	ē'ōs,	ē'ās,	ē'ā,
V.	—	—	—
A.	īīs vel ē'īs vel ē'īs vel īs.		

In like manner *also* is declined its compound *īdēm*, *the same*; as, *Nominative*, *īdēm*, *ē'ādēm*, *īdēm*; *Genitive*, *ē'jūs'dēm*; *Dative*, *ē'ī'dēm*, &c.<sup>7</sup>

<sup>6</sup> For *ī'lī*, and *ī'līs*, we sometimes meet with *ō'lī*, and *ō'līs*, agreeably to the more ancient mode of spelling. Like those cases of *ī'lē* were the dative and ablative cases singular of *hīc*, *is*, and *quī* :—namely, *hōic*, *ē'ōi*, and *quōi*, for the masculine and neuter genders, and *hāic*, *ē'āi*, and *quāi*, for the feminine gender. The adverb *ē'c'ē*, or rather a fragment of that adverb, enters into composition with *ī'lē* in the masculine and feminine genders of the accusative case both in the singular and plural number :—as, *ē'lī'm*, *ē'lūm*, *ē'lōs*, *ē'lās*.

<sup>7</sup> With the adverb *ē'c'ē*, the pronoun *is* enters into composition exactly in the same way, and to the same extent as *ī'lē* : hence we have *ē'c'ēm*, *ē'c'ūm*, *ē'c'ōs*, and *ē'c'ās*, but nothing further.

<sup>8</sup> This pronoun is very evidently a compound of *is*, with the adjective syllable *-dēm*, contracted by syncope into *īdēm* for the masculine, and *īdēm* for the neuter gender. In the accusative case singular and genitive case plural it has *ē'n'dēm*, *ē'n'dēm*, and *ē'rūn'dēm*, *ē'rūn'dēm*, the letter *m* being changed into *n* for the sake of the sound.



## SINGULAR.

	Másculine.	Féminine.	Neúter.
N.	Qui,	quæ,	quod,
G.	Cũjũs, <i>of all genders,</i>		
D.	Cũ, <i>of all genders,</i>		
A.	Quẽm,	quã,	quod,
V.	_____	_____	_____
A.	{ Quod, quã, quod, vèl qui, <i>of all genders.</i> <sup>71</sup>		

## PLURAL.

	Másculine.	Féminine.	Neúter.
N.	Qui,	quæ,	quæ,
G.	Quõrũm,	quãrũm,	quõrũm,
D.	Qui'bũs vèl quẽis vèl quẽis vèl		quĩs,
A.	Quõs	quãs,	quæ,
V.	_____	_____	_____
A.	Qui'bũs vèl quẽis vèl quẽis vèl quĩs.		

In like mánnér álsò are declined its cõmpounds,<sup>72</sup> qui'dãm, a *certain one*; qui'vĩs, qui'libẽt, *any one you please*; quicũu'quẽ, *whosoever*.

Quĩs, quæ, quĩd or quod, *who* ? or *what* ? is declined like qui, *who*:—as are álsò *aliquĩs*, and óther cõmpounds of *quĩs*:<sup>73</sup> these for the most part make the féminine gẽnder of the nóminative case sĩngular, and the neúter of the nóminative and accúsative cáses plũral, in *-quã*.<sup>74</sup>

<sup>71</sup> Although the áblative *quí* occurs of all gẽders, yet it is úsed óftener, perháps, in the neúter thán in eĩther the másculine or féminine gẽnder. In both the sĩngular, and plũral nũmber, the relátive, whenever it is góverned by the preposition *cũm* expresseđ, may be followed or preceded by that word at óption: thus we may say, *cũm quõ, cũm quĩbũs* or *quõ'cũm, quã'cũm, quĩ'cũm, quĩbũs'cũm*; but the láttér form is more élegant.

<sup>72</sup> In évery cõmpound (withóut excepción) of the relátive prõnoun qui, *who*, the relátive stands first:—but in those of the interrógative quĩs, *who* or *what* ? the interrógative is sómetimes first and sómetimes last.

<sup>73</sup> *Quĩs'quã* has óften *quĩc'quã*, for *quĩd'quã*, in the neúter gẽnder; and *quẽn'quã*, for *quẽm'quã*, in the accúsative sĩngular, másculine gẽnder: but the féminine *quã'm'quã* is not found. The cõmpounds of *quí*, álsò change *m* into *n* befóre *d*: thus we óften find *quẽn'dũm, quãn'dũm, quõrũn'dũm, quãrũn'dũm, &c.* for *quẽm'dũm, quãm'dũm, quõrũm'dũm, quãrũm'dũm, &c.*

<sup>74</sup> This observátion applies ónly to such cõmpounds of *quĩs*, as *térmi-*

Quis'quis, *whosoever*, is thus declined:—

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	Quis'quis,	_____	quid'quid vèl quic'quid.
G.	_____	_____	_____
D.	_____	_____	_____
A.	_____	_____	quid'quid vèl quic'quid,
V.	_____	_____	_____
A.	Quo'quō,	quā'quā,	quō'quō.

*Mē'ūs, tū'ūs, sū'ūs*, are declined like *bō'nūs*, except only that *mē'ūs* makes *mī'*<sup>75</sup> in the vocative case singular, masculine; and *tū'ūs, sū'ūs*, with many other pronouns, have no vocative case.<sup>76</sup>

*Nō's'trās, rēs'trās, and cū'jās*, are declined, Nominative, *nō's'trās*, Genitive, *nō's'trātīs*, like *fē'līx*.<sup>77</sup>

## OF A VERB.

A VERB is the chief word in every sentence, and expresses either the *action* or *being* of a thing.

nate in that pronoun: for those which begin with it, as *quis'nūm*, have *quō* and not *quā*.

<sup>75</sup> To the ablative case singular, feminine gender (and sometimes, too, though rarely, in the masculine gender,) of *mē'ūs, tū'ūs, sū'ūs, nō's'tēr*, and *rēs'tēr*, is added (for the sake of emphasis) the termination *-plē*:—as, *mēāp'lē, tūāp'lē, sūāp'lē, nō's'trāp'lē, rēs'trāp'lē*: also, *mēūp'lē, tūūp'lē*, &c. but seldom.

<sup>76</sup> All nouns and pronouns with which the vocative *tū* cannot be coupled, so as to make sense, that is, all nouns and pronouns which cannot be rationally addressed, "*O thou*," seem, of necessity, to want the vocative case:—as, *nē'mō, nobody, nū'lūs, no one, quōt, how many, ē'gō, I, sū'ī, of himself, hic, this one*.

<sup>77</sup> It may be remarked, that to *hic*, and any of its cases ending in *c* or in *s*, there is often added the syllable *-cē*; as, *hic'cē, hōc'cē, hū'jūs'cē, hīs'cē*: and occasionally *-cīnē*, to any case ending in *c*. This pronoun is also compounded with *ī'lē* and with *ī's'lē*; as, *ī'l'ic, ī'l'āc, ī'l'īc*, and *ī's'l'īc, ī's'l'hēc, ī's'l'hēc, vèl ī's'l'hūc*. This last is frequently written without the *h*. And with the genitive *hū'jūs*, and likewise with *ē'jūs* and *cū'jūs*, is oftentimes read the genitive of *mō'dūs*, adjunctively: as, *hū'jūs'mōdī, on this wise or of this manner: ē'jūs'mōdī, of that manner: cū'jūs'mōdī, of which sort, or, interrogatively, of what manner or on what wise?* And as *hū'jūs* takes *-cē* after it, (as has been said above,) so *ē'jūs* and *cū'jūs* have sometimes the same adjunctive: as, *ē'jūs'cē, of*

Of VERBS there are two Voices:—

- I. The Active, ending in -ō; as ā'mō, *I love*.
- II. The Passive, ending in -ōr; as ā'mōr, *I am loved*.

Of Verbs ending in -ō, some are actives transitive: as, vīn'cō, *I conquer*; and these, simply by changing ō into -ōr, become verbs passive; as, vīn'cōr, *I am conquered*. Some are named neutrals, and intransitives; as, gaū'dēō, *I am glad*: and these are never made passives.

Some verbs ending in -ōr, are called deponents,—and have an active signification:—as, lō'quōr, *I speak*. And some few are neutrals:—as, glō'rīōr, *I boast*.<sup>78</sup>

Note I. That verbs neutral ending in -ōr, and verbs deponent, are declined like verbs passive,—but with gerunds and supines like verbs active.

II. A verb is called transitive when the action passes on to the noun following:—as, vīn'cō tē, *I conquer thee*; vē'nērōr Dēūm, *I worship God*.

III. A verb is called intransitive, or neutral, when the action does not pass on, or require a following noun: as, cūr'rō, *I run*; glō'rīōr, *I boast*.

IV. Verbs that have different persons are called verbs personal:—as, ē'gō ā'mō, *I love*; tū ā'mās, *thou lovest*.

And such as have not different persons are called verbs impersonal:—as, tē'dēt, *it irks*; ōpōr'tēt, *it behoves*.

that, pointingly: cū'jūs'cē, *of whose*: or *of what?* Between the genitive singular also of those pronouns, and that of mō'dūs, this fragment of ē'cē is often introduced: as, hō'jūs'cē'mō'dū, *of this very sort*.

<sup>78</sup> *Inceptive Verbs* are such as indicate that a beginning has been made, and they are formed from the second person singular of the present of the indicative of some simple verb of kindred meaning, by the addition of -cō:—hence they all end in -scō; as cāl'ēs'cō, *I wax hot*, from cāl'ēō, cāl'ēs, *I am hot*.

*Frequentative Verbs* are such as imply frequency or repetition of that which is the subject of the verb:—as, clā'mītō, *I exclaim frequently*, from clā'mō, *I exclaim*; cūr'sō and cūr'sītō, *I run often*, from cūr'rō, *I run*; jāc'tō and jāc'tītō, *I sing often*, from jāc'ō, *I cast*. All frequentative verbs in -ītō are formed from verbs of the first conjugation, by changing the final -ū of the last supine into -ītō.

*Desiderative Verbs* express some wish or desire,—and are all of the fourth conjugation; being formed by the conversion of -ū of the last supine of verbs into -i'rīō; as, cēsū'rīō, *I desire to eat*, from cēsū, *to be eaten*.

## OF MOODS.

THERE are five moods; the indicative, the impérative, the potential, the subjunctive, and the infinitive.

The indicative mood either declares a thing positively, as *ěgō, ā'mō, I love*; else it asks a question, as *ā'mās tū? Dost thou love?*

The impérative mood commands or entreats: as, *věnī hūc, come hither*; *pār'cě mī'lī, spare me*.

It is also known in English by the sign *let*; as *ěā'mūs, let us go*.

The potential mood implies "*pówer*" or "*dúty*;" and in English is commonly known by these signs, *may, can, might, would, could, should, or ought*:—as, *ā'mēm, I may love*; *āmāvīs'sēm, I might have loved*; and the like.

The subjunctive mood in Latin differs from the potential, only in that it is subjoined to another verb going before it in the same sentence; and has always some conjunction, or indefinite word, joined to it: as, *ě'rām mīs'ěr cūm ānā'rēm, I was miserable when I loved*, that is, *when I was-in-love*; *ně'seō quā'lis sīt, I know not what sort of man he is*.

The infinitive mood hath neither number, person, nor nominative case; and is (commonly) known by the sign *to*; as, *āmā'rě, to love*.

## OF GERUNDS AND SUPINES.

VERBS have three gerunds, ending in *-dī, -dō, -dūm*, and which have an active signification:—as, *āmān'dī, of loving*; *āmān'dō, in loving*; *āmān'dūm, loving*.

The Supines of verbs are two:—

The one ending in *-ūm*, which signifies actively:—as, *ěō āmā'tūm, I go to love*.

The other ending in *-ū*, and having for the most part a passive signification:—as, *diff'cīlis āmā'tū, hard or difficult to be loved*.

## OF THE TENSES OF VERBS.

IN VERBS there are five tenses, or times, expressing an action or affirmation: viz. the present, the preterimperfect, the preterperfect, the preterpluperfect, and the future.

I. The présent tense speaks of a thing présent, or now doing :—*as, ä'mō, I love or am loving.*

II. The preterimperfect tense speaks of a thing which was doing at some time past, and not then terminated or ended : *as, ämā'bām, I did love or was loving.*

III. The preterperfect tense speaks of a thing already done and past :—*as, ämā'vī, I loved or have loved.*

IV. The preterpluperfect tense refers to a thing done at some time past, and terminated or ended before something else spoken of :—*as, ämā'vērām äutē tūnc tēm'pōris, I had loved before that time.*

V. The future tense speaks of a thing to be done hereafter : *as, ämā'bō, I shall love ; ämā'bis, thou wilt love.*

## OF NUMBERS AND PERSONS.

VERBS have two numbers, the singular and the plural : and three persons in each number ;—*as,*

SINGULAR.		PLURAL.	
Ė'gō ä'mō,	<i>I love,</i>	Nōs ämā'mūs,	<i>we love,</i>
Tū ä'mās,	<i>thou lovest,</i>	Vōs ämā'tīs,	<i>ye love,</i>
Ė'lē ä'māt,	<i>he loves,</i>	Ė'lī ä'mānt,	<i>they love.</i>

*Note.* All nouns are of the third person, except *Ė'gō, I, nōs, we, tū, thou or you, and vōs, you or ye* : but nouns of the vācative case are properly of the second person, because *tū or vōs* (according as the noun is singular or plural,) must necessarily be understood.

## OF THE VERB, ĖS'SĖ, TO BE.

BEFORE other verbs can be declined, it is necessary to learn the verb *Ės'sĖ, to be* ; which is varied as follows :—

*Sūm, Ės, fū'ī, Ės'sĖ, fūtū'rūs, to be.*

### INDICATIVE MOOD.

#### 1. Présent Tense.—*am.*

<i>Singular.</i>	{ <i>Sūm,</i>	<i>I am,</i>
	{ <i>Ės,</i>	<i>thou art,</i>
	{ <i>Ėst,</i>	<i>he is,</i>

<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{sũ'mũs,} \\ \text{ẽs'tĩs,} \\ \text{sũnt,} \end{array} \right.$	<i>we are,</i> <i>ye are,</i> <i>they are.</i>
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2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{ẽ'rãm,} \\ \text{ẽ'rãs,} \\ \text{ẽ'rãt,} \end{array} \right.$	<i>I was,</i> <i>thou wast,</i> <i>he was,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{ẽrãmũs,} \\ \text{ẽrã'tĩs,} \\ \text{ẽ'rãnt,} \end{array} \right.$	<i>we were,</i> <i>ye were,</i> <i>they were.</i>
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3. Preterperfect Tense.—*have.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{fũĩ,} \\ \text{fũĩs'tĩ,} \\ \text{fũĩt,} \end{array} \right.$	<i>I have been,</i> <i>thou hast been,</i> <i>he has been,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{fũĩmũs,} \\ \text{fũĩs'tĩs,} \\ \text{fũĩ'rũnt vėl fũĩ'rě,} \end{array} \right.$	<i>we have been,</i> <i>ye have been,</i> <i>they have been.</i>
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4. Preterplúperfect Tense.—*had.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{fũĩ'rãm,} \\ \text{fũĩ'rãs,} \\ \text{fũĩ'rãt,} \end{array} \right.$	<i>I had been,</i> <i>thou hadst been,</i> <i>he had been,</i>
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<i>Plúral.</i>	$\left\{ \begin{array}{l} \text{fũĩ'rãmũs,} \\ \text{fũĩ'rã'tĩs,} \\ \text{fũĩ'rãnt,} \end{array} \right.$	<i>we had been,</i> <i>ye had been,</i> <i>they had been.</i>
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5. Future Tense.—*shall* or *will.*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{ẽ'rũ,} \\ \text{ẽ'rĩs,} \\ \text{ẽ'rĩt,} \end{array} \right.$	<i>I shall be,<sup>78</sup></i> <i>thou wilt be,</i> <i>he will be,</i>
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<sup>78</sup> Though the sign of the future tense be "*shall* or *will*," yet the former is generally used with the first person only; the latter, with the second and third persons: for the expression "*I will be*," means rather, "*I am willing to be*," than "*I shall be*;" and in like manner, by "*you shall be*," we rightly understand "*you will be compelled to be*." Yet many speakers confound "*shall*" and "*will*" with each other, and this not unfrequently to the utter perversion of the sense. But there are instances in which, with the first person, "*will*" is preferable to "*shall*;" and others in which, with the second and third persons, "*shall*" is more eligible than "*will*."

<i>Plúral.</i>	{	ĕ'rimŭs,	<i>we shall be,</i>
		ĕ'ritŭs,	<i>ye will be,</i>
		ĕ'runt,	<i>they will be.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Sis, ĕs, ĕs'tŭ,	<i>be thou,</i>
		sit, ĕs'tŭ,	<i>let him be,</i>
<i>Plúral.</i>	{	sĭ'mŭs,	<i>let us be,</i>
		sĭ'tis, ĕs'tĕ, ĕstŏ'tĕ,	<i>be ye,</i>
		sĭnt, sŭn'tŭ,	<i>let them be.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, or should.*

<i>Singular.</i>	{	Sim,	<i>I may be,<sup>79</sup></i>
		sīs,	<i>thou máyest be,</i>
		sit,	<i>he may be,</i>
<i>Plúral.</i>	{	sĭ'mŭs,	<i>we may be,</i>
		sĭ'tis,	<i>ye may be,</i>
		sĭnt,	<i>they may be.</i>

2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{	Ēs'sēm, vĕl fŏrēm,	<i>I might be,</i>
		ĕs'sēs, vĕl fŏrēs,	<i>thou mightest be,</i>
		ĕs'sēt, vĕl fŏrēt,	<i>he might be.</i>
<i>Plúral.</i>	{	ĕssĕ'mŭs, vĕl fŏrĕ'mŭs,	<i>we might be,</i>
		ĕssĕ'tis, vĕl fŏrĕ'tis,	<i>ye might be,</i>
		ĕs'sĕnt, vĕl fŏrĕnt,	<i>they might be.</i>

3. Preterpérfect Tense.—*may or should have.*

<i>Singular.</i>	{	Fŭ'ĕrĭm,	<i>I may have been,</i>
		fŭ'ĕrīs,	<i>thou máyest have been,</i>
		fŭ'ĕrīt,	<i>he may have been,</i>

<sup>79</sup> Here, want of room prevents us from giving with the several persons of the different tenses, all the signs belonging to those tenses; but common sense will suggest, that they may (and ought to) be taken with each person, singular and plural:—thus, for the présent tense of the potential mood, *I may, can, or should be. thou máyest, canst, or shouldst be; he may, can, or should be; and so forth*: again, for the preterimperfect, *I might or could be; thou mightest or couldst be; he might or could be; and so on.*

<i>Plúral.</i>	{ <i>fñěřimŭs,</i> <i>fñěřitŭs,</i> <i>fñěřint,</i>	<i>we may have been,</i> <i>ye may have been,</i> <i>they may have been.</i>
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4. *Preterplúperfect Tense.—might or would have.*

<i>Singular.</i>	{ <i>Fñŭs'sēm,</i> <i>fñŭs'sēs,</i> <i>fñŭs'sēt,</i>	<i>I might have been,</i> <i>thou mightest have been.</i> <i>he might have been,</i>
<i>Plúral.</i>	{ <i>fñŭssē'mŭs,</i> <i>fñŭssē'tŭs,</i> <i>fñŭs'sēnt,</i>	<i>we might have been,</i> <i>ye might have been,</i> <i>they might have been.</i>

5. *Fúture Tense.—shall or will have.*

<i>Singular.</i>	{ <i>Fŭ'ěrō,</i> <i>fñ'ěrŭs,</i> <i>fñ'ěrŭt,</i>	<i>I shall have been,</i> <i>thou wilt have been,</i> <i>he will have been,</i>
<i>Plúral.</i>	{ <i>fñěřŭmŭs,</i> <i>fñěřŭtŭs,</i> <i>fñěřŭnt,</i>	<i>we shall have been,</i> <i>ye will have been,</i> <i>they will have been.</i>

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

*Présent and Preterinperfect Tense.*

*Ěs'sě, to be.*

*Preterpérfect and Preterplúperfect Tense.*

*Fñŭs'sě, to have been.*

*Fúture Tense.*

*Fŏrě věl Fŭtŭ'rŭm ěs'sě, to be about to be.*

*Párticiple of the fúture in -rŭs.*

*Fŭtŭ'rŭs, about to be.*

## DECLENSION OF VERBS REGULAR.

VERBS have four conjugátions, both in the áctive and pássive voice.

The first conjugátion of Verbs áctive hath a long befóre -*řě* of the infinitive mood ; as *ămā'řě, to love.*



The second conjugation hath *e* long before *-rě* of the infinitive mood ; as *mōnērě*, *to advise*.

The third conjugation hath *e* short before *-rě* of the infinitive mood ; as *rěgěrě*, *to rule*.

The fourth conjugation hath *i* long before *-rě* of the infinitive mood ; as *aūdīrě*, *to hear*.

VERBS ACTIVE in *-ō* are declined after these examples.

1. Ā'mō, ā'mās, āmā'vī, ānā'rě, āmān'dī, āmān'dō, āmān'dūm, āmā'tūm, āmā'tū, ā'māns, āmātī'rūs, *to love*.

2. Mōnēō, mōnēs, mō'nūī, mōnērě, mōnēn'dī, mōnēn'dō, mōnēn'dūm, mō'nītūm, mō'nītū, mō'nēns, mō'nītū'rūs, *to advise*.

3. Rěgō, rěgis, rēx'ī, rěgěrě, rěgēn'dī, rěgēn'dō, rěgēn'dūm, rēc'tūm, rēc'tū, rě'gēns, rēc'tū'rūs, *to rule*.

4. Aū'dīō, aū'dīs, aūdī'vī, aūdīrě, aūdiēn'dī, aūdiēn'dō, aūdiēn'dūm, aūdī'tūm, aūdī'tū, aū'diēns, aūditū'rūs, *to hear*.

FIRST CONJUGATION.—Ā'mō, *I love*.

### INDICATIVE MOOD.

1. Present Tense.—*I do love or am loving.*

Singular.	{	Ā'-mō,	<i>I love,</i>
	{	ā'-mās,	<i>thou lovest,</i>
	{	ā'-māt,	<i>he loves,</i>
Plural.	{	ā-mā'mūs,	<i>we love,</i>
	{	ā-mā'tīs,	<i>ye love,</i>
	{	ā'-māut,	<i>they love.</i>

2. Preterimperfect Tense.—*I was loving or did love.*

Singular.	{	Ā-mā'bām,	<i>I did love,</i>
	{	ā-mā'bās,	<i>thou didst love,</i>
	{	ā-mā'bāt,	<i>he did love,</i>
Plural.	{	ā-mābā'mūs,	<i>we did love,</i>
	{	ā-mābā'tīs,	<i>ye did love,</i>
	{	ā-mā'bānt,	<i>they did love.</i>

3. Preterperfect Tense.—*I loved or have loved.*

Singular.	{	Āmā'-vī,	<i>I loved,</i>
	{	āmā-vīs'tī,	<i>thou lovedst,</i>
	{	āmā'-vīt,	<i>he loved,</i>

<i>Plūral.</i>	{	āmā'-vīmūs,	<i>we loved,</i>
	{	āmā'-vīs'tīs,	<i>ye loved,</i>
	{	āmā'-vē'rūnt vėl -vērē,	<i>they loved.</i>

4. Preterplūperfect Tense.—*I had loved.*

<i>Singular.</i>	{	Āmā'-vērām,	<i>I had loved,</i>
	{	āmā'-vērās,	<i>thou hadst loved,</i>
	{	āmā'-vērāt,	<i>he had loved,</i>
<i>Plūral.</i>	{	āmā'-vērā'mūs,	<i>we had loved,</i>
	{	āmā'-vērā'tīs,	<i>ye had loved,</i>
	{	āmā'-vērānt,	<i>they had loved.</i>

5. Future Tense.—*I shall or will love.*

<i>Singular.</i>	{	Ā-mā'bō,	<i>I shall love,</i>
	{	ā-mā'bīs,	<i>thou wilt love,</i>
	{	ā-mā'bīt.	<i>he will love,</i>
<i>Plūral.</i>	{	ā-mā bīmūs,	<i>we shall love</i>
	{	ā-mā'lītīs,	<i>ye will love,</i>
	{	ā-mā'būnt,	<i>they will love.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Ā'-mā, ā-mā'tō,	<i>love thou,</i>
	{	ā'-mēt, ā-mā'tō,	<i>let him or her love,</i>
<i>Plūral.</i>	{	ā-mē'mūs,	<i>let us love,</i>
	{	ā-mā'tē, ā-mātō'tē,	<i>love ye,</i>
	{	ā'-mēnt, ā-mān'tō,	<i>let them love.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	Ā'-mēm.	<i>I may love,</i>
	{	ā-mēs,	<i>thou mayest love,</i>
	{	ā'-mēt,	<i>he may love,</i>
<i>Plūral.</i>	{	ā-mē'mūs.	<i>we may love,</i>
	{	ā-mē'tīs.	<i>ye may love,</i>
	{	ā'-mēnt,	<i>they may love.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{	Ā-mā'rēm,	<i>I might love,</i>
	{	ā-mā'rēs,	<i>thou mightest love.</i>
	{	ā-mā'rēt,	<i>he might love,</i>

Plúral.	{	ǎ-māřě'mūs,	<i>we might love,</i>
		ǎ-māřě'tīs,	<i>ye might love,</i>
		ǎ-mā'řěnt,	<i>they might love.</i>

3. Preterpérfect Tense.—*may have, should have.*

Singular.	{	ǎmā'-vērīm,	<i>I may have loved,</i>
		ǎmā'-vērīs,	<i>thou máyest have loved,</i>
		ǎmā'-vērīt,	<i>he may have loved,</i>
Plúral.	{	ǎmā-věrīmūs,	<i>we may have loved,</i>
		ǎmā-věrītīs,	<i>ye may have loved,</i>
		ǎmā'-věrīnt,	<i>they may have loved.</i>

4. Preterplúperfect Tense.—*might have, would have.*

Singular.	{	ǎmā-vīs'sēm,	<i>I might have loved,</i>
		ǎmā-vīs'sēs,	<i>thou mightest have loved,</i>
		ǎmā-vīs'sēt,	<i>he might have loved,</i>
Plúral.	{	ǎmā-vīssé'mūs,	<i>we might have loved,</i>
		ǎmā-vīssé'tīs,	<i>ye might have loved,</i>
		ǎmā-vīs'sēnt,	<i>they might have loved.</i>

5. Fúture Tense.—*shall or will have.*

Singular.	{	ǎmā'-věrō,	<i>I shall have loved,</i>
		ǎmā'-vērīs,	<i>thou wilt have loved,</i>
		ǎmā'-vērīt,	<i>he will have loved,</i>
Plúral.	{	ǎmā-věrī'mūs,	<i>we shall have loved,</i>
		ǎmā-věrītīs,	<i>ye will have loved,</i>
		ǎmā'-věrīnt,	<i>they will have loved.</i>

The Subjunctive Mood is declined like the Poténtial.

# INFINITIVE MOOD.

Présent and Preterimperfect Tense.

ǎ-mā'řě, *to love.*

Preterpérfect and Preterplúperfect Tense.

Amā-vīs'sě, *to have loved.*

Fúture Tense.

ǎmā-tū'rūm ěs'sě, *to be about to love.*

## GERUNDS.

A-mān'dī,	of loving,
ā-mān'dō,	in loving,
ā-mān'dūm,	loving.

## SUPINES.

Āmā'-tūm, to love.	Āmā'-tū, to be loved.
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## PARTICIPLES.

Présent, Ā-māns,	loving.
Future, Āmā-tū-rūs,	about to love.

*Observation.* In VERBS several tenses are formed of the preterperfect tense of the Indicative Mood: as, of *āmā'-rī*, are formed:—

1. The pluperfect of the same mood, . . . *āmā'-vērām*,
2. The perfect of the potential mood, . . . *āmā'-vērīm*,
3. The pluperfect of the same mood, . . . *āmā'-vīs'sēm*,
4. The future tense of the same mood, . . . *āmā'-vērō*,
5. The préterite of the infinitive mood, . . . *āmā'-vīs'sē*.<sup>80</sup>

SECOND CONJUGATION.—Mō'něō, *I advise.*

## INDICATIVE MOOD.

1. Présent Tense.—*I do advise or am advising.*

Singular.	{ Mō'-něō,	<i>I advise,</i>
	{ mō'-něs,	<i>thou advisest,</i>
	{ mō'-nět,	<i>he or she advises,</i>
Plural.	{ mō'-němūs,	<i>we advise,</i>
	{ mō'-ně'tīs,	<i>ye advise,</i>
	{ mō'-něnt,	<i>they advise.</i>

2. Präterimperfect Tense.—*I did advise or was advising.*

Singular.	{ Mō'-ně'bām,	<i>I did advise,</i>
	{ mō'-ně'bās,	<i>thou didst advise,</i>
	{ mō'-ně'bāt,	<i>he did advise,</i>

<sup>80</sup> From -ō of the présent, come -bām, -bō, -ām, -ēm and -ns: from -ām are derived -ū and -rūs: from -rē, comes -rēm, and -ā, -ē, -ē, or -ī of the second person singular of the impérative. The gerund takes its rise from -ns.

<i>Plúral.</i>	{ mǎ-něbā'mūs, mǎ-něbā'tīs, mǎ-ně'bānt,	<i>we did advise, ye did advise, they did advise.</i>
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3. Preterpérfect Tense.—*I advised or have advised.*

<i>Singular.</i>	{ Mǎnǔ-ī, mǎnǔ-īs tī, mǎnǔ-īt,	<i>I advised, thou advisedst, he advised,</i>
<i>Plúral.</i>	{ mǎnǔ'-īmūs, mǎnǔ-īs'tīs, mǎnǔ-ērūnt vėl -ērě,	<i>we advised, ye advised, they advised.</i>

4. Preterplúperfect Tense.—*I had advised.*

<i>Singular.</i>	{ Mǎnǔ'-ērām, mǎnǔ'-ērās, mǎnǔ'-ērāt,	<i>I had advised, thou hadst advised, he had advised,</i>
<i>Plúral.</i>	{ mǎnǔ-ērā'mūs, mǎnǔ-ērā'tīs, mǎnǔ-ērānt,	<i>we had advised, ye had advised, they had advised.</i>

5. Future Tense.—*I shall or will advise.*

<i>Singular.</i>	{ Mǎ-ně'bō, mǎ-ně'bīs, mǎ-ně'bīt,	<i>I shall advise, thou wilt advise, he will advise,</i>
<i>Plúral.</i>	{ mǎ-ně'bīmūs, mǎ-ně'bītīs, mǎ-ně'būnt,	<i>we shall advise, ye will advise, they will advise.</i>

### IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Mǎ-ně, mǎ-ně'tō, mǎ-něāt, mǎ-ně'tō,	<i>advise thou, let him advise,</i>
<i>Plúral.</i>	{ mǎ-něā'mūs, mǎ-ně'tě, mǎ-nětō'tě, mǎ-něānt, mǎ-něn'tō,	<i>let us advise, advise ye, let them advise.</i>

### POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Mǎ-něām, mǎ-něās, mǎ-něāt,	<i>I may advise, thou máyest advise, he may advise,</i>
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<i>Plúral.</i>	{	mō-něā'mūs,	<i>we may advise,</i>
		mō-něā'tīs,	<i>ye may advise,</i>
		mō'-něānt,	<i>they may advise.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{	Mō-ně'rēm,	<i>I might advise,</i>
		mō-ně'rēs,	<i>thou mightest advise,</i>
		mō-ně'rēt,	<i>he might advise,</i>
<i>Plúral.</i>	{	mō-ně'rē'mūs,	<i>we might advise,</i>
		mō-ně'rē'tīs,	<i>ye might advise,</i>
		mō-ně'rēnt,	<i>they might advise.</i>

3. Preterpérfect Tense.—*may have, should have.*

<i>Singular.</i>	{	Mōnŭ'-ěrīm,	<i>I may have advised,</i>
		mōnŭ'-ěrīs,	<i>thou mayest have advised,</i>
		mōnŭ'-ěrīt,	<i>he may have advised,</i>
<i>Plúral.</i>	{	mōnŭ'-ěrīmūs,	<i>we may have advised.</i>
		mōnŭ'-ěrītīs,	<i>ye may have advised,</i>
		mōnŭ'-ěrīnt,	<i>they may have advised.</i>

4. Preterplúperfect Tense.—*might or could have.*

<i>Singular.</i>	{	Mōnŭ'-īs'sēm,	<i>I might have advised,</i>
		mōnŭ'-īs'sēs,	<i>thou mightest have advised,</i>
		mōnŭ'-īs'sēt,	<i>he might have advised,</i>
<i>Plúral.</i>	{	mōnŭ'-īs'sē'mūs,	<i>we might have advised,</i>
		mōnŭ'-īs'sē'tīs,	<i>ye might have advised,</i>
		mōnŭ'-īs'sēnt,	<i>they might have advised.</i>

5. Future Tense.—*shall or will have.*

<i>Singular.</i>	{	Mōnŭ'-ěrō,	<i>I shall have advised,</i>
		mōnŭ'-ěrīs,	<i>thou wilt have advised,</i>
		mōnŭ'-ěrīt,	<i>he will have advised,</i>
<i>Plúral.</i>	{	mōnŭ'-ěrī'mūs,	<i>we shall have advised,</i>
		mōnŭ'-ěrī'tīs,	<i>ye will have advised,</i>
		mōnŭ'-ěrīnt,	<i>they will have advised.</i>

The Subjunctive Mood is declined like the Potential.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Mō-ně'rě, *to advise.*

Preterpérfect and Preterplúperfect Tense  
Mõnũ-ĩs'sě, *to have advised.*

Future Tense.

Mõnĩ-tũ'rũm ěs'sě, *to be about to advise.*

GERUNDS.

Mũ-nēn'dĩ,	<i>of advising,</i>
mũ-nēn'dě,	<i>in advising,</i>
mũ-nēn'dũm,	<i>advising.</i>

SUPINES.

Mõnĩ-tũm, *to advise.*      Mõnĩ-tũ, *to be advised.*

PARTICIPLES.

*Présent,* Mõ'-nēns, *advising.*

*Future,* Mõnĩ-tũ'rũs, *about to advise.*

THIRD CONJUGATION.—Rě'gõ, *I rule.*

INDICATIVE MOOD.

1. Présent Tense.—*I do rule or am ruling.*

<i>Singular.</i>	{ Rě-gõ,	<i>I rule,</i>
	{ rě-gĩs,	<i>thou rulest,</i>
	{ rě-gĩt,	<i>he rules,</i>
<i>Plural.</i>	{ rě-gĩmũs,	<i>we rule,</i>
	{ rě-gĩtis,	<i>ye rule,</i>
	{ rě-gũnt,	<i>they rule.</i>

2. Preterimperfect Tense.—*I was ruling or did rule.*

<i>Singular.</i>	{ Rě-gě'bām,	<i>I was ruling,</i>
	{ rě-gě'bās,	<i>thou wast ruling,</i>
	{ rě-gě'bāt,	<i>he was ruling,</i>
<i>Plural.</i>	{ rě-gěbā'nũs,	<i>we were ruling,</i>
	{ rě-gěbā'tis,	<i>ye were ruling,</i>
	{ rě-gě'bānt,	<i>they were ruling.</i>

3. Preterpérfect Tense.—*I ruled or have ruled.*

<i>Singular.</i>	{ Rěx'-ĩ,	<i>I ruled,</i>
	{ rěx'-is'tĩ,	<i>thou ruledst.</i>
	{ rěx'-ĩt,	<i>he ruled,</i>

<i>Plúral.</i>	{ <i>rēx'-īmūs,</i> <i>rēx'-is'tīs,</i> <i>rēx-ērūnt vėl -ērē,</i>	<i>we ruled,</i> <i>ye ruled,</i> <i>they ruled.</i>
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4. Preterplúperfect Tense.—*I had ruled.*

<i>Singular.</i>	{ <i>Rēx'-ērām,</i> <i>rēx' ērās,</i> <i>rēx'ērāt,</i>	<i>I had ruled,</i> <i>thou hadst ruled,</i> <i>he had ruled,</i>
<i>Plúral.</i>	{ <i>rēx-ērā'mūs,</i> <i>rēx-ērā'tīs,</i> <i>rēx'-ērānt,</i>	<i>we had ruled,</i> <i>ye had ruled,</i> <i>they had ruled.</i>

5. Fúture Tense.—*I shall or will rule.*

<i>Singular.</i>	{ <i>Rē-gām,</i> <i>rē-gēs,</i> <i>rē-gēt,</i>	<i>I shall rule,</i> <i>thou wilt rule,</i> <i>he will rule,</i>
<i>Plúral.</i>	{ <i>rē-gē'mūs;</i> <i>rē-gē'tīs,</i> <i>rē-gēnt,</i>	<i>we shall rule,</i> <i>ye will rule,</i> <i>they will rule.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ <i>Rē-gě, rē-gītō,</i> <i>rē-gāt, rē-gītō,</i>	<i>rule thou,</i> <i>let him rule,</i>
<i>Plúral.</i>	{ <i>rē-gā'mūs,</i> <i>rē-gītě, rē-gītō'tě,</i> <i>rē-gānt, rē-gūn'tō,</i>	<i>let us rule,</i> <i>rule ye,</i> <i>let them rule.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ <i>Rē-gām,</i> <i>rē-gās,</i> <i>rē-gāt,</i>	<i>I may rule,</i> <i>thou mágest rule,</i> <i>he may rule,</i>
<i>Plúral.</i>	{ <i>rē-gā'mūs,</i> <i>rē-gā'tīs,</i> <i>rē-gānt,</i>	<i>we may rule,</i> <i>ye may rule,</i> <i>they may rule,</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular.</i>	{ <i>Rē-gērēm,</i> <i>rē-gērēs,</i> <i>rē-gērēt,</i>	<i>I might rule,</i> <i>thou mightest rule,</i> <i>he might rule,</i>
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<i>Plúral.</i>	{ <i>rě-gěř'mūs,</i> <i>rě-gěř'tīs,</i> <i>rě'-gěřent,</i>	<i>we might rule,</i> <i>ye might rule,</i> <i>they might rule.</i>
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3. Preterpérfect Tense.—*may have, should have.*

<i>Singular.</i>	{ <i>Rěx'-ěřīm,</i> <i>rěx'-ěřīs,</i> <i>rěx'-ěřīt,</i>	<i>I may have ruled,</i> <i>thou máyest have ruled,</i> <i>he may have ruled,</i>
<i>Plúral.</i>	{ <i>rěx-ěřīmūs,</i> <i>rěx-ěřītīs,</i> <i>rěx'-ěřint,</i>	<i>we may have ruled,</i> <i>ye may have ruled,</i> <i>they may have ruled.</i>

4. Preterplúperfect Tense.—*might have, would have.*

<i>Singular.</i>	{ <i>Rěx-is'sēm,</i> <i>rěx-is'sēs,</i> <i>rěx-is'sět,</i>	<i>I might have ruled,</i> <i>thou mightest have ruled,</i> <i>he might have ruled,</i>
<i>Plural.</i>	{ <i>rěx-issě'mūs,</i> <i>rěx-issě'tīs,</i> <i>rěx-is'sěnt,</i>	<i>we might have ruled,</i> <i>ye might have ruled,</i> <i>they might have ruled.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular.</i>	{ <i>Rěx'-ěřō,</i> <i>rěx'-ěřīs,</i> <i>rěx'-ěřīt,</i>	<i>I shall have ruled,</i> <i>thou wilt have ruled,</i> <i>he will have ruled,</i>
<i>Plúral.</i>	{ <i>rěx-ěřī'mūs,</i> <i>rěx-ěřītīs,</i> <i>rěx'-ěřint,</i>	<i>we shall have ruled,</i> <i>ye will have ruled,</i> <i>they will have ruled.</i>

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Rě-gěřě, to rule.*

Preterpérfect and Preterplúperfect Tense.

*Rěx-is'sě, to have ruled.*

Fúture Tense.

*Rěo-tŭ'rŭm ěs'sě, to be about to rule.*

## GERUNDS.

Rě-gēn'dī,	<i>of rúling,</i>
rě-gēn'dō,	<i>in rúling,</i>
rě-gēn'dūm,	<i>rúling.</i>

## SUPINES.

Rēc'-tūm, <i>to rule.</i>	Rēc'-tū, <i>to be ruled.</i>
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## PARTICIPLES.

<i>Présent,</i> Rě-gēns,	<i>rúling,</i>
<i>Future,</i> Rēc-tū'rūs,	<i>about to rule.</i>

FOURTH CONJUGATION.—Aū'dīō, *I hear.*

## INDICATIVE MOOD.

1. *Présent Tense.*—*I do hear or am hearing.*

<i>Singular.</i>	{ Aū'-dīō,	<i>I hear,</i>
	{ aū'-dis,	<i>thou hearest,</i>
	{ aū'-dīt,	<i>he hears,</i>
<i>Plural.</i>	{ aū-dī'mūs,	<i>we hear,</i>
	{ aū-dī'tīs,	<i>ye hear,</i>
	{ aū'-dīūnt,	<i>they hear.</i>

2. *Preterimperfect Tense.*—*I was hearing or did hear.*

<i>Singular.</i>	{ Aū-dīē'bām,	<i>I did hear,</i>
	{ aū-dīē'bās,	<i>thou didst hear,</i>
	{ aū-dīē'bāt,	<i>he did hear,</i>
<i>Plural.</i>	{ aū-dīēbā'mūs,	<i>we did hear,</i>
	{ aū-dīēbā'tīs,	<i>ye did hear,</i>
	{ aū-dīē'bānt,	<i>they did hear.</i>

3. *Preterperfect Tense.*—*I heard or have heard.*

<i>Singular.</i>	{ Aūdī'-vī,	<i>I heard,</i>
	{ aūdī'-vīs'tī,	<i>thou hearest,</i>
	{ aūdī'-vīt,	<i>he heard,</i>
<i>Plural.</i>	{ aūdī'-vīmūs,	<i>we heard,</i>
	{ aūdī'-vīs'tīs,	<i>ye heard,</i>
	{ aūdī'-vē'rūnt vėl -vē'rě,	<i>they heard.</i>

4. Preterplúperfect Tense.—*I had heard.*

<i>Singular.</i>	{ Aũ-dĩ'-vērām,	<i>I had heard,</i>
	{ aũdĩ'-vērās,	<i>thou hadst heard,</i>
	{ aũdĩ'-vērāt,	<i>he had heard,</i>
<i>Plúral.</i>	{ aũdĩ'-vērā'mūs,	<i>we had heard,</i>
	{ aũdĩ'-vērā'tīs,	<i>ye had heard,</i>
	{ aũdĩ'-vērānt,	<i>they had heard.</i>

5. Fáture Tense.—*I shall or will hear.*

<i>Singular.</i>	{ Aũ'-dĩām,	<i>I shall hear,</i>
	{ aũ'-dĩēs,	<i>thou wilt hear,</i>
	{ aũ'-dĩēt,	<i>he will hear,</i>
<i>Plúral.</i>	{ aũ'-dĩē'mūs,	<i>we shall hear,</i>
	{ aũ'-dĩē'tīs,	<i>ye will hear,</i>
	{ aũ'-dĩēnt,	<i>they will hear.</i>

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Aũ'-dĩ, aũ-dĩ'tō,	<i>hear thou,</i>
	{ aũ'-dĩāt, aũ-dĩ'tō,	<i>let him hear,</i>
<i>Plúral.</i>	{ aũ-dĩā'mūs,	<i>let us hear,</i>
	{ aũ-dĩ'tē, aũ-dĩtō'tē,	<i>hear ye,</i>
	{ aũ'-dĩānt, aũ-dĩūn'tō,	<i>let them hear.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Aũ'-dĩām,	<i>I may hear,</i>
	{ aũ'-dĩās,	<i>thou máyest hear,</i>
	{ aũ'-dĩāt,	<i>he may hear,</i>
<i>Plúral.</i>	{ aũ-dĩā'mūs,	<i>we may hear,</i>
	{ aũ-dĩā'tīs,	<i>ye may hear,</i>
	{ aũ'-dĩānt,	<i>they may hear.</i>

2. Pretorimperfect Tense.—*might, could.*

<i>Singular.</i>	{ Aũ-dĩ'rēm,	<i>I might hear,</i>
	{ aũ-dĩ'rēs,	<i>thou mightest hear,</i>
	{ aũ-dĩ'rēt,	<i>he might hear,</i>
<i>Plúral.</i>	{ aũ-dĩrē'mūs,	<i>we might hear,</i>
	{ aũ-dĩrē'tīs,	<i>ye might hear,</i>
	{ aũ-dĩrēnt,	<i>they might hear.</i>

3. Preterpérfect Tense —*may have, should have.*

<i>Singular.</i>	{ Aūdī'-vēřīm,	<i>I may have heard,</i>
	{ aūdī'-vēřīs,	<i>thou māyest have heard,</i>
	{ aūdī'-vēřīt,	<i>he may have heard,</i>
<i>Plural.</i>	{ aūdī'-vēřīmūs,	<i>we may have heard,</i>
	{ aūdī'-vēřītīs,	<i>ye may have heard,</i>
	{ aūdī'-vēřīnt,	<i>they may have heard.</i>

4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{ Aūdī'-vīs'sēm,	<i>I might have heard,</i>
	{ aūdī'-vīs'ēs,	<i>thou mightest have heard,</i>
	{ aūdī'-vīs'ēt,	<i>he might have heard,</i>
<i>Plural.</i>	{ aūdī'-vīs'sēmūs,	<i>we might have heard,</i>
	{ aūdī'-vīs'sētīs,	<i>ye might have heard,</i>
	{ aūdī'-vīs'sēnt,	<i>they might have heard.</i>

5. Future Tense.—*shall or will have.*

<i>Singular.</i>	{ Aūdī'-vēřō,	<i>I shall have heard,</i>
	{ aūdī'-vēřīs,	<i>thou wilt have heard,</i>
	{ aūdī'-vēřīt,	<i>he will have heard,</i>
<i>Plural.</i>	{ aūdī'-vēřīmūs,	<i>we shall have heard,</i>
	{ aūdī'-vēřītīs,	<i>ye will have heard,</i>
	{ aūdī'-vēřīnt,	<i>they will have heard.</i>

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Aū-dī'rě, *to hear.*

Preterpérfect and Preterplúperfect Tense.

Aūdī-vīs'sě, *to have heard.*

Fúture Tense.

Aūdī-tū'rūm ěs'sě, *to be about to hear.*

## GERUNDS.

Aū-diēn'dī,	<i>of hearing,</i>
aū-diēn'dō,	<i>in hearing,</i>
aū-diēn'dīm,	<i>hearing.</i>

## SUPINES.

Aūdī'-tūm, *to hear.*    Aūdī'-tū, *to be heard.*

## PARTICIPLES.

*Present,* Aū'-dīēns, *hearing,*  
*Future,* Aūdī'-tūrūs, *about to hear.*

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## DECLENSION OF VERBS PASSIVE.

VERBS PASSIVE in -ōr are thus declined :

1. Ā'mōr, āniā'ris vėl āmā'rē, āmā'tūs sūm vėl fū'i, āmā'ri, āmā'tūs, āmān'dūs, *to be loved.*

2. Mō'nēōr, mōnē'ris vėl mōnē'rē, mō'nītūs sūm vėl fū'i, mōnē'ri, mō'nītūs, mōnēn'dūs, *to be advised.*

3. Rē'gōr, rē'gērīs vėl rē'gērē, rēc'tūs sūm vėl fū'i, rē'gī, rēc'tūs, rēgēn'dūs, *to be ruled.*

4. Aū'dīōr, aūdī'ris vėl aūdī'rē, aūdī'tūs sūm vėl fū'i, aūdī'ri, aūdī'tūs, aūdīēn'dūs, *to be heard.*

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FIRST CONJUGATION.—Āmōr, *I am loved.*

## INDICATIVE MOOD.

1. Present Tense.—*am.*

<i>Singular.</i>	{ Ā'-mōr,	<i>I am loved,</i>
	{ ā-mā'ris vėl ā-mū'rē,	<i>thou art loved,</i>
	{ ā-mā'tūr,	<i>he is loved,</i>
<i>Plūral.</i>	{ ā-mā'mūr,	<i>we are loved,</i>
	{ ā-mā'mīnī,	<i>ye are loved,</i>
	{ ā-mān'tūr,	<i>they are loved.</i>

2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	{ ā-mā'hār,	<i>I was loved,</i>
	{ ā-mābā'ris vėl ā-mābā'rē,	<i>thou wast loved,</i>
	{ ā-mābā'tūr,	<i>he was loved,</i>
<i>Plūral.</i>	{ ā-mābā'mūr,	<i>we were loved,</i>
	{ ā-mābā'mīnī,	<i>ye were loved,</i>
	{ ā-mābān'tūr,	<i>they were loved.</i>

### 3. Preterpérfect Tense.—*sūm vèl fūī, have been.*

<i>Singular.</i>	{	Āmā'-tūs sūm,	<i>I have been loved,</i>
	{	āmā'-tūs ēs,	<i>thou hast been loved,</i>
	{	āmā'-tūs ēst,	<i>he has been loved.</i>
<i>Plūral.</i>	{	āmā'-tī sū'mūs,	<i>we have been loved.</i>
	{	āmā'-tī ēs'tīs,	<i>ye have been loved.</i>
	{	āmā'-tī sūnt,	<i>they have been loved.</i>

### 4. Preterplūperfect Tense.—*ērām vèl fū'ērām, had been.*

<i>Singular</i>	{	Āmā'-tūs ērām,	<i>I had been loved,</i>
	{	āmā'-tūs ē'rās,	<i>thou hadst been loved,</i>
	{	āmā'-tūs ē'rāt,	<i>he had been loved.</i>
<i>Plūral</i>	{	āmā'-tī ērā'mūs,	<i>we had been loved.</i>
	{	āmā'-tī ērā'tīs,	<i>ye had been loved.</i>
	{	āmā'-tī ē'rānt,	<i>they had been loved.</i>

### 5. Future Tense.—*shall or will be.*

<i>Singular</i>	{	Ā-mā'bōr,	<i>I shall be loved,</i>
	{	ā-mā'bēris vèl ā-mā'bērē,	<i>thou wilt be loved,</i>
	{	ā-mā'bītūr,	<i>he will be loved,</i>
<i>Plūral.</i>	{	ā-mā'bīmūr,	<i>we shall be loved,</i>
	{	ā-mābīmīnī,	<i>ye will be loved,</i>
	{	ā-mābūn'tūr,	<i>they will be loved.</i>

## IMPERATIVE MOOD.

### Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Ā-mā'rē, āmā'tōr,	<i>be thou loved,</i>
	{	ā-mē'tūr, ā-mā'tōr,	<i>let him be loved,</i>
<i>Plūral.</i>	{	ā-mē'mūr,	<i>let us be loved,</i>
	{	ā-mā'inīnī, ā-mā'mīnōr,	<i>be ye loved,</i>
	{	ā-mēn'tūr, ā-mān'tōr,	<i>let them be loved.</i>

## POTENTIAL MOOD.

### 1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{	Ā'-mēr,	<i>I may</i>	} <i>be loved.</i>
	{	ā-mērīs vèl ā-mērē,	<i>thou mayest</i>	
	{	ā-mē'tūr,	<i>he may</i>	
<i>Plūral.</i>	{	ā-mē'mūr,	<i>we may</i>	
	{	ā-mē'mīnī,	<i>ye may</i>	
	{	ā-mēn'tūr,	<i>they may</i>	

2. Preterimperfect Tense:—*might or could be.*

Singular.	{	Ā-mā'rēr,	<i>I might</i>	} <i>be loved.</i>
	{	ā-mārē'ris vèl ā-mārē'rē,	<i>thou mightest</i>	
	{	ā-mārē'tūr,	<i>he might</i>	
Plural.	{	ā-mārē'inūr,	<i>we might</i>	
	{	ā-mārē'mīnī,	<i>ye might</i>	
	{	ā-mārēn'tūr,	<i>they might</i>	

3. Preterperfect Tense.—*sīm vèl fū'ērīm, may or should have been.*

Singular.	{	Āmā'-tūs sīm,	<i>I may</i>	} <i>have been loved.</i>
	{	āmā'-tūs sīs,	<i>thou mayest</i>	
	{	āmā'-tūs sīt,	<i>he may</i>	
Plural.	{	āmā'-tī sīmūs,	<i>we may</i>	
	{	āmā'-tī sītīs,	<i>ye may</i>	
	{	āmā'-tī sīnt,	<i>they may</i>	

4. Preterpluperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have been.*

Singular.	{	Āmā'-tūs ēs'sēm,	<i>I might</i>	} <i>have been loved.</i>
	{	āmā'-tūs ēs'sēs,	<i>thou mightest</i>	
	{	āmā'-tūs ēs'sēt,	<i>he might</i>	
Plural.	{	āmā'-tī ēssēmūs,	<i>we might</i>	
	{	āmā'-tī ēssētīs,	<i>ye might</i>	
	{	āmā'-tī ēssēt,	<i>they might</i>	

5. Future Tense.—*ērō vèl fū'ērō, shall or will have been.*

Singular.	{	Āmā'-tūs ē'rō,	<i>I shall</i>	} <i>have been loved.</i>
	{	āmā'-tūs ē'ris,	<i>thou wilt</i>	
	{	āmā'-tūs ē'rit,	<i>he will</i>	
Plural.	{	āmā'-tī ē'rīmūs,	<i>we shall</i>	
	{	āmā'-tī ē'rītīs,	<i>ye will</i>	
	{	āmā'-tī ē'rūnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

.. Ā-mā'rī, *to be loved.*

Preterperfect and Preterpluperfect Tense.

Āmā'-tīm ēs'sē vèl fūis'sē, *to have been loved.*

## FUTURE TENSE.

Amā'-tūm īrī, *to be about to be loved.*

## PARTICIPLES.

Past, Ā-mā'tūs, *loved or having been loved.*

Future, Ā-mān'dūs, *that is to be or that must be loved.*

SECOND CONJUGATION.—Mō'nēör, *I am advised.*

## INDICATIVE MOOD.

1. Présent Tense.—*am.*

Singular.	{	Mō'-nēör,	<i>I am advised,</i>
		mō-nē'rīs vèl mō-nē'rē,	<i>thou art advised,</i>
		mō-nē'tūr,	<i>he is advised,</i>
Plural.	{	mō-nē'mūr,	<i>we are advised,</i>
		mō-nē'miū,	<i>ye are advised,</i>
		mō-nēn'tūr,	<i>they are advised.</i>

2. Präterimperfect Tense.—*was.*

Singular.	{	Mō-nē'bār,	<i>I was advised,</i>
		mō-nēbār'īs vèl mō-nēbār'ē,	<i>thou wast advised,</i>
		mō-nēbā'tūr,	<i>he was advised,</i>
Plural.	{	mō-nēbā'mūr,	<i>we were advised,</i>
		mō-nēbā'miū,	<i>ye were advised,</i>
		mō-nēbān'tūr,	<i>they were advised.</i>

3. Präterperfect Tense.—*sūm vèl fū'i, have been.*

Singular.	{	Mō'nī-tūs sūm;	<i>I have</i>	} <i>been advised.</i>
		mō'nī-tūs ēs,	<i>thou hast</i>	
		mō'nī-tūs ēst,	<i>he has</i>	
Plural.	{	mō'nī-tī sū'mūs,	<i>we have</i>	
		mō'nī-tī ēs'tīs,	<i>ye have</i>	
		mō'nī-tī sūnt,	<i>they have</i>	

4. Präterpluperfect Tense.—*ērām vèl fū'ērām, had been.*

Singular.	{	Mō'nī-tūs ērām,	<i>I had</i>	} <i>been advised.</i>
		mō'nī-tūs ērās,	<i>thou hadst</i>	
		mō'nī-tūs ērāt,	<i>he had</i>	
Plural.	{	mō'nī-tī ērā'mūs,	<i>we had,</i>	
		mō'nī-tī ērā'tīs,	<i>ye had,</i>	
		mō'nī-tī ērānt,	<i>they had,</i>	



5. Future Tense.—*shall or will be.*

<i>Singular.</i>	{	Mö-ně'hor, -	<i>I shall</i>	} <i>be advised.</i>
	{	mö-ně'beris vèl -ně'berě,	<i>thou wilt</i>	
	{	mö-ně'bitür,	<i>he will</i>	
<i>Plural.</i>	{	mö-ně'bimür,	<i>we shall</i>	}
	{	mö-ně'hi mĩnĩ,	<i>ye will</i>	
	{	mö-něbün'tür,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	Mö-ně'rě, mö-ně'tör,	<i>be thou</i>	} <i>advised.</i>
	{	mö-něä'tür, mö-ně'tör,	<i>let him be</i>	
<i>Plural.</i>	{	mö-něä'mür,	<i>let us be</i>	
	{	mö ně'mĩnĩ, mö-ně'mĩnör,	<i>be ye</i>	
	{	mö-něän'tür, mö-něn'tör,	<i>let them be</i>	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{	Mö-něär, -	<i>I may</i>	} <i>be advised.</i>
	{	mö-něä'rīs vèl mö-něä'rě,	<i>thou mayest</i>	
	{	mö-něä'tür,	<i>he may</i>	
<i>Plural.</i>	{	mö-něä'mür,	<i>we may</i>	}
	{	mö něä'mĩnĩ,	<i>ye may</i>	
	{	mö-něän'tür,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular.</i>	{	Mö-ně'rěr, -	<i>I might</i>	} <i>be advised.</i>
	{	mö-ně'rěrīs vèl něrěrě,	<i>thou mightest</i>	
	{	mö-něrěr'tür,	<i>he might</i>	
<i>Plural.</i>	{	mö-něrěr'mür,	<i>we might</i>	}
	{	mö-něrěr'mĩnĩ,	<i>ye might</i>	
	{	mö-něrěr'n'tür,	<i>they might</i>	

3. Preterperfect Tense.—*sĩm vèl fĩ'ěrĩm, may or should have been*

<i>Singular.</i>	{	Mö'nĩ-tũs sĩm.	<i>I may</i>	} <i>have been advised.</i>
	{	mö'nĩ-tũs sĩs,	<i>thou mayest</i>	
	{	mö'nĩ-tũs sĩt,	<i>he may</i>	
<i>Plural.</i>	{	mö'nĩ-tĩ sĩmũs.	<i>we may</i>	}
	{	mö'nĩ-tĩ sĩtis,	<i>ye may</i>	
	{	mö'nĩ-tĩ sĩnt,	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have been.*

Singular.	{	Mōnī-tūs ēs'sēm,	<i>I might</i>	} <i>have been advised.</i>
		mōnī-tūs ēs'sēs,	<i>thou mightest</i>	
		mōnī-tūs ēs'sēt,	<i>he might</i>	
Plúral.	{	mōnī-tī ēssē'mūs,	<i>we might</i>	
		mōnī-tī ēssē'tīs,	<i>ye might</i>	
		mōnī-tī ēs'sēt,	<i>they might</i>	

5. Fúture Tense.—*ērō vèl fū'ērō, shall or will have been.*

Singular.	{	Mōnī-tūs ērō,	<i>I shall</i>	} <i>have been advised.</i>
		mōnī-tūs ērīs,	<i>thou wilt</i>	
		mōnī-tūs ērīt,	<i>he will</i>	
Plúral.	{	mōnī-tī ērīmūs,	<i>we shall</i>	
		mōnī-tī ērītīs,	<i>ye will</i>	
		mōnī-tī ērūnt,	<i>they will</i>	

The Subjúnctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Mō-nē'rī, *to be advised.*

Preterpérfect and Preterplúperfect Tense.

Mōnī-tūm ēs'sē vèl fūis'sē, *to have been advised.*

Fúture Tense.

Mōnī-tūm īrī, *to be about to be advised.*

## PARTICIPLES.

Présent, Mōnī-tūs, *advised or having been advised.*

Fúture, Mō-nēn'dūs, *that is to be or that must be advised.*

THIRD CONJUGATION.—Rě'gōr, *I am ruled.*

## INDICATIVE MOOD.

1. Présent Tense.—*am.*

Singular.	{	Rě'-gōr,	<i>I am ruled,</i>
		rě'-gērīs vèl rě'-gērē,	<i>thou art ruled,</i>
		rě'-gītūr,	<i>he is ruled,</i>
Plúral.	{	rě'-gīmūr,	<i>we are ruled,</i>
		rě'-gī'mīnī,	<i>ye are ruled,</i>
		rě'-gūn'tūr,	<i>they are ruled.</i>

2. Preterimperfect Tense.—*was.*

Singular.	{ Rē-gē'bār,	<i>I was</i>	} <i>was</i>
	{ rē-gēbā'ris vèlrē-gēbā'rē,	<i>thou wast</i>	
	{ rē-gēbā'tūr,	<i>he was</i>	
Plural.	{ rē-gēbā'mūr,	<i>we were</i>	
	{ rē-gēbā'mīnī,	<i>ye were</i>	
	{ rē-gēbān'tūr,	<i>they were</i>	

3. Preterperfect Tense.—*sūm vèl fū'i, have been.*

Singular.	{ Rēc'-tūs sūm,	<i>I have</i>	} <i>been</i>
	{ rēc'-tūs ēs,	<i>thou hast</i>	
	{ rēc'-tūs ēst,	<i>he has</i>	
Plural.	{ rēc'-tī sū'mūs,	<i>we have</i>	
	{ rēc'-tī ēs'tīs,	<i>ye have</i>	
	{ rēc'-tī sūnt,	<i>they have</i>	

4. Preterpluperfect Tense.—*ērām vèl fū'ērām, had been.*

Singular.	{ Rēc'-tūs ērām,	<i>I had</i>	} <i>been</i>
	{ rēc'-tūs ērās,	<i>thou hadst</i>	
	{ rēc'-tūs ērāt,	<i>he had</i>	
Plural.	{ rēc'-tī ērā'mūs,	<i>we had</i>	
	{ rēc'-tī ērā'tīs,	<i>ye had</i>	
	{ rēc'-tī ērānt,	<i>they had</i>	

5. Future Tense.—*shall or will be.*

Singular.	{ Rē-gār,	<i>I shall</i>	} <i>be</i>
	{ rē-gē'ris vèl rē-gē'rē, <sup>81</sup>	<i>thou wilt</i>	
	{ rē-gē'tūr,	<i>he will</i>	
Plural.	{ rē-gē'mūr,	<i>we shall</i>	
	{ rē-gē'mīnī,	<i>ye will</i>	
	{ rē-gēn'tūr,	<i>they will</i>	

<sup>81</sup> Here we have 'c' long before -rē and -rīs, in the third conjugation. In the same tense of the second conjugation we have ē short before -rē and -rīs. This I mention with allusion to an alteration which I have made in the E-ton text, respecting 'c' before -rē and -rīs, page 44, above. Of the other conjugations it is not necessary here to speak.

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular.	{	Rě-gěřě, rě-gītōr,	be thou	} <i>rifed.</i>
		rě-gā'tūr, rě-gītōr,	let him be	
Plural.	{	rě-gā'mūr,	let us be	
		rě-gĩmĩnĩ, rě-gĩmĩnōr,	be ye	
		rě-gān'tūr, rě-gũn'tōr,	let them be	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular.	{	Rě-gār,	I may be	} <i>rifed.</i>
		rě-gā'rĩs vėl rě-gā'řě,	thou máyest be	
		rě-gā'tūr,	he may be	
Plural.	{	rě-gā'mūr,	we may be	
		rě-gā'mĩnĩ,	ye may be	
		rě-gān'tūr,	they may be	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Rě-gěřě,	I might	} <i>be rifed.</i>
		rě-gěřě rĩs vėl rě-gěřě'řě,	thou mightest	
		rě-gěřě'tūr,	he might	
Plural.	{	rě-gěřě'mūr,	we might	
		rě-gěřě'mĩnĩ,	ye might	
		rě-gěřě'n'tūr,	they might	

3. Preterpérfect Tense.—*sím vėl fũ'ěrĩm, may or should have been.*

Singular.	{	Rěc'-tũs sím,	I may	} <i>have been rifed.</i>
		rěc'-tũs sĩs,	thou máyest	
		rěc'-tũs sīt,	he may	
Plural.	{	rěc'-tĩ sĩmũs,	we may	
		rěc'-tĩ sĩ'tĩs,	ye may	
		rěc'-tĩ sĩnt,	they may	

4. Preterplúperfect Tense.—*ēs'sēm vėl fũis'sēm, might or would have been.*

Singular.	{	Rěc'-tũs ēs'sēm,	I might	} <i>have been rifed.</i>
		rěc'-tũs ēs'sēs,	thou mightest	
		rěc'-tũs ēs'sēt,	he might	
Plural.	{	rěc'-tĩ ēssē'mũs,	we might	
		rěc'-tĩ ēssē'tĩs,	ye might	
		rěc'-tĩ ēs'sēnt,	they might	

5. Future Tense.—*ěřō vėl fű'ěrō, shall or will have been.*

<i>Singular</i>	{	<i>Rēc'-tűs ěřō,</i>	<i>I shall</i>	} <i>have been ruled.</i>
		<i>rēc'-tűs ěřis,</i>	<i>thou wilt</i>	
		<i>rēc'-tűs ěřit,</i>	<i>he will</i>	
<i>Plural.</i>	{	<i>rēc'-tű ěřiműs,</i>	<i>we shall</i>	
		<i>rēc'-tű ěřitűs,</i>	<i>ye will</i>	
		<i>rēc'-tű ěřiműt,</i>	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Rě-gī, to be ruled,*

Preterpérfect and Preterplúperfect Tense.

*Rēc'-tűm ěs'sě vėl fűis'sě, to have been ruled.*

Future Tense.

*Rēc'-tűm ěři, to be about to be ruled.*

### PARTICIPLES.

*Past, Rēc'-tűs, ruled or having been ruled.*

*Future, Rě-gēn'dűs, that is to be or that must be ruled.*

FOURTH CONJUGATION.—*Aű'dűř, I am heard.*

### INDICATIVE MOOD.

1. Présent Tense.—*am.*

<i>Singular.</i>	{	<i>Aű-dűř,</i>	<i>I am</i>	} <i>heard.</i>
		<i>aű-dűřis vėl aű-dűřě,</i>	<i>thou art</i>	
		<i>aű-dűřű,</i>	<i>he is</i>	
<i>Plural.</i>	{	<i>aű-dűřmű,</i>	<i>we are</i>	
		<i>aű-dűřműnű,</i>	<i>ye are</i>	
		<i>aű-dűűnűű,</i>	<i>they are</i>	

2. Preterimperfect Tense.—*was.*

<i>Singular.</i>	{	<i>Aű-dűě'bă,</i>	<i>I was</i>	} <i>heard.</i>
		<i>aű-dűěbă'ris vėl aű-dűěbăřě,</i>	<i>thou wast</i>	
		<i>aű-dűěbă'tű,</i>	<i>he was</i>	
<i>Plural.</i>	{	<i>aű-dűěbă'mű,</i>	<i>we were</i>	
		<i>aű-dűěbă'nűnű,</i>	<i>ye were</i>	
		<i>aű-dűěbăn'tű,</i>	<i>they were</i>	

3. Preterpérfect 'Tense.—*sūm vèl fūī, have been.*

<i>Singular.</i>	{ Aūdī'-tūs sūm,	<i>I have</i>	} <i>been heard.</i>
	{ aūdī'-tūs ēs,	<i>thou hast</i>	
	{ aūdī'tūs ēst,	<i>he has</i>	
<i>Plūral.</i>	{ aūdī'-tī sū'mūs,	<i>we have</i>	
	{ aūdī'-tī ēs'tīs.	<i>ye have</i>	
	{ aūdī'tī sūnt,	<i>they have</i>	

4. Preterplúperfect Tense.—*ērām vèl fū'ērām, had been.*

<i>Singular.</i>	{ Aūdī'-tūs ē'rām,	<i>I had</i>	} <i>been heard.</i>
	{ aūdī'-tūs ē'rās,	<i>thou hadst</i>	
	{ aūdī'-tūs ē'rāt,	<i>he had</i>	
<i>Plūral.</i>	{ aūdī'-tī ē'rāmūs,	<i>we had</i>	
	{ aūdī'-tī ē'rātīs,	<i>ye had</i>	
	{ aūdī'-tī ē'rānt,	<i>they had</i>	

5. Fúturē Tense.—*shall or will be.*

<i>Singular.</i>	{ Aū'-dīār,	<i>I shall</i>	} <i>be heard.</i>
	{ aū-dīē'rīs vèl aū-dīē'rē,	<i>thou wilt</i>	
	{ aū-dīē'tūr,	<i>he will</i>	
<i>Plūral.</i>	{ aū-dīē'mūr,	<i>we shall</i>	
	{ aū-dīē'mīnī,	<i>ye will</i>	
	{ aū-dīēn'tūr,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Aū-dī'rē, aū-dī'tōr,	<i>be thou</i>	} <i>heard.</i>
	{ aū-dīā'tūr, aū-dī'tōr,	<i>let him be</i>	
<i>Plūral.</i>	{ aū-dīā'mūr,	<i>let us be</i>	
	{ aū-dī'mīnī, aū-dī'mīnōr,	<i>be ye</i>	
	{ aū-dīān'tūr, aū-dīūn'tōr,	<i>let them be</i>	

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular.</i>	{ Aū'-dīār,	<i>I may</i>	} <i>be heard.</i>
	{ aū-dīā-rīs vèl aū-dīā'rē,	<i>thou mayest</i>	
	{ aū-dīā'tūr,	<i>he may</i>	
<i>Plūral.</i>	{ aū-dīā'mūr,	<i>we may</i>	
	{ aū-dīā'mīnī,	<i>ye may</i>	
	{ aū-dīān'tūr,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular.</i>	{	<i>Aū-dī'rēr,</i>	<i>I might</i>	} <i>be heard.</i>
		<i>aū-dīrē'rīs vėl aū-dīrē'rē,</i>	<i>thou mightest</i>	
		<i>aū-dīrē'tūr,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>aū-dīrē'mūr,</i>	<i>we might</i>	
		<i>aū-dīrē'mīnī,</i>	<i>ye might</i>	
		<i>aū-dīrēn'tūr,</i>	<i>they might</i>	

3. Preterpérfect Tense.—*sīm vėl fū'ērīm, may or should have been.*

<i>Singular.</i>	{	<i>Aū-dī'tūs sīm,</i>	<i>I may</i>	} <i>have been heard.</i>
		<i>aū-dī'tūs sīs,</i>	<i>thou máyest</i>	
		<i>aū-dī'tūs sīt,</i>	<i>he may</i>	
<i>Plúral.</i>	{	<i>aū-dī'-tī sīmūs,</i>	<i>we may</i>	
		<i>aūdī'-tī sī'tīs,</i>	<i>ye may</i>	
		<i>aūdī'-tī sīnt,</i>	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vėl fūīs'sēm, might or would have been.*

<i>Singular.</i>	{	<i>Aūdī'-tūs ēs'sēm,</i>	<i>I might</i>	} <i>have been heard.</i>
		<i>aūdī'-tūs ēs'sēs,</i>	<i>thou mightest</i>	
		<i>aūdī'-tūs ēs'sēt,</i>	<i>he might</i>	
<i>Plúral.</i>	{	<i>aūdī'-tī ēssē'nūs,</i>	<i>we might</i>	
		<i>aūdī'-tī ēssē'tīs,</i>	<i>ye might</i>	
		<i>aūdī'-tī ēs'sēnt,</i>	<i>they might</i>	

5. Fúture Tense.—*ērō vėl fū'ērō, shall or will have been.*

<i>Singular.</i>	{	<i>Aūdī'-tūs ērō,</i>	<i>I shall</i>	} <i>have been heard.</i>
		<i>aūdī'-tūs ērīs,</i>	<i>thou wilt</i>	
		<i>aūdī'-tūs ērīt,</i>	<i>he will</i>	
<i>Plúral.</i>	{	<i>aūdī'-tī ērīmūs,</i>	<i>we shall</i>	
		<i>aūdī'-tī ērītīs,</i>	<i>ye will</i>	
		<i>aūdī'-tī ērūt,</i>	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Aū-dī'rī, to be heard.*

Preterpérfect and Preterplúperfect Tense.

*Aūdī-tūm ēs'sē vėl fūīs'sē, to have been heard.*

## FUTURE TENSE.

Aūdītūm īrī, *to be about to be heard:*

## PARTICIPLES.

*Past*, Aūdī-tūs, *heard or having been heard,*

*Future*, Aūdīēn'dūs, *that is to be, or that must be heard.\**

## DECLENSION OF VERBS IRREGULAR.

CERTAIN verbs deviate from the General Rule, and are formed in the manner following:—

1. Pōs'sūm, pōtēs, pōtūi, pōs'sē, pōtēns, *to be able.*

2. Vōlō, vīs, vōlūi, vēllē, vōlēn'di, vōlēn'dō, vōlēn'dūm, vōlēns, *to be willing.*

3. Nōlō, nōn'vīs, nōlūi, nōllē, nōlēn'di, nōlēn'dō, nōlēn'dūm, nōlēns, *to be unwilling.*

4. Mālō, mā'vīs, mā'lūi, māl'lē, mālēn'di, mālēn'dō, mālēn'dūm, mālēns, *to be more willing or to have rather.*

\* A Verb Depōnent (as we read in the text, page 36, above) is declined like a Verb Pāssive of the same conjugation as itself,—but with *Gérunds* and *Súpines*:—thus, mōdērōr, mōdērā'ris, (vėl mōdērā'rē), mōdērā'tūs sūm (vėl fūi), mōdērā'rī, —mōdērān'di, mōdērān'dō, mōdērān'dūm, mōdērā'tūm, mōdērā'tū, mōdērāns, mōdērātū'rūs, mōdērā'tūs, mōdērān'dūs, *to moderate or to manage*; pōllīcēōr, pōllīcē'ris, (vėl pōllīcē'rē), pōllīcētūs sūm (vėl fūi), pōllīcē'rī, —pōllīcēn'di, pōllīcēn'dō, pōllīcēn'dūm, pōllīcētūm, pōllīcētū, pōllīcēns, pōllīcētū'rūs, pōllīcētūs, pōllīcēn'dūs, *to promise*; lōquōr, lōquē'ris (vėl lōquē'rē), lōcūtūs sūm (vėl fūi), lōquī —lōquēn'di, lōquēn'dō, lōquēn'dūm, lōcūtūm, lōcūtū, lōquēns, lōcūtū'rūs, lōcūtūs, lōquēn'dūs, *to speak*; lārgiōr, lārgī'ris, (vėl lārgī'rē), lārgītūs sūm (vėl fūi), lārgī'rī, —lārgiēn'di, lārgiēn'dō, lārgiēn'dūm, lārgītūm, lārgītū lārgiēns, lārgītū'rūs, lārgītūs, lārgiēn'dūs, *to bestow freely*. And here it may be remarked, that the participle in -ūs of Depōnent Verbs has sometimes a pāssive, though more frēquently (and properly) an āctive signification: for example, in Virgil we find oblītū mīlī cār'mīnā, *songs forgotten by me*. Eclogue IX. 53.

Lastly, in the tēnses of pāssive and of depōnent verbs, declined by help of the verb sūm, the participle must always be of the same gēnder and nūmber as the nōminative case to the verb:—for, although, for the sake of brēvity, we say, āmā'tūs sūm, yet do we mean, āmā'tūs, āmā'tū, āmā'tūm sūm vėl fūi, according as the nōminative is māsculine, fēminine, or neuter: and, in the plūral nūmber, āmā'tī, āmā'tē, āmā'tē sūmūs vėl fūimūs, *we have been loved*.



5. Ě'dō, ě'dīs (*vě̀l ěs*), ě'dī, ě'děřě (*vě̀l ěs'sě*), ědēn'dī, ědēn'dō, ědēn'dūm, ě'sūm, ě'sū, ě'dēns, ěsū'rūs, *to cat*.

6. Fě'rō, fěrs, tū'lī, fě'rě, fěřēn'dī, fěřēn'dō, fěřēndūm, lā'tūm, lā'tū, fě'rēns, lātū'rūs, *to bear or suffer*.

7. Fī'ō, fīs, fāc'tūs sūm *vě̀l fū'ī*, fī'ērī, fāc'tūs, fāc'iēn'dūs, *to be made or done*.

8. Fě'rōr, fě'rīs *vě̀l fě'rě*, lā'tūs sūm *vě̀l fū'ī*, fě'rī, lā'tūs, fěřēn'dūs, *to be borne or suffered*.

## POSSUM, *I am able*.

### INDICATIVE MOOD.

#### 1. Présent Tense.—*I am able*.

Singular.	{ Pōs'sūm, <sup>83</sup>	<i>I am</i>	} <i>able.</i>
	{ pō'tēs,	<i>thou art</i>	
	{ pō'tēst,	<i>he is</i>	
Plural.	{ pōs'sūmūs,	<i>we are</i>	}
	{ pōtēs'tīs,	<i>ye are</i>	
	{ pōs'sūnt,	<i>they are</i>	

#### 2. Preterimperfect Tense.—*I was able*.

Singular.	{ Pō'tērām	<i>I was</i>	} <i>able.</i>
	{ pō'tērās,	<i>thou wast</i>	
	{ pō'tērāt,	<i>he was</i>	
Plural.	{ pōtērā'mūs,	<i>we were</i>	}
	{ pōtērā'tīs,	<i>ye were</i>	
	{ pō'tērānt,	<i>they were</i>	

<sup>83</sup> *Pōs'sūm* is a compound of the adjective *pō'tīs*, *able*, with *sūm*, *I am*, contracted into one word; the letters *t* and *i* being dropped. The other compounds of *sūm*, are:—

āb'sūm,	<i>I am absent or away,</i>	ōb'sūm,	<i>I am against or I hurt,</i>
ād'sūm,	<i>I am present or at hand,</i>	prē'sūm,	<i>I am over or chief,</i>
dě'sūm,	<i>I am wanting or I fail,</i>	prō'sūm,	<i>I benefit or profit,</i>
in'sūm,	<i>I am in or within,</i>	sūb'sūm,	<i>I am under or below,</i>
intēr'sūm,	<i>I am in the midst of,</i>	sūpēr'sūm,	<i>I abound or I remain.</i>

These are, in all their tenses, declined like the verb *ēs'sě*, *to be*, except *prō'sūm*, *I do good to* or *I benefit*, which always takes the letter *d* betwixt *pro* and the tenses of *ēs'sě*, beginning with a vowel: as, *prō'dēs*, *thou profitest* or *availst*, *prō'dēst*, *he avails*, *prō'dērām*, *I availed*, *prō'děssě*, *to avail*. The verb *in'sūm* is said to want the preterite, and consequently the tenses derived from it.

3. Preterpérfect Tense.—*I have been áble.*

Singular.	{	Põ'tũi,	<i>I have</i>	} <i>been áble.</i>
		põ'tũi's'tĩ,	<i>thou hast</i>	
		põ'tũit,	<i>he has</i>	
Plúral.	{	põ'tũĩ'mũs,	<i>we have</i>	
		põ'tũi's'tĩs,	<i>ye have</i>	
		põ'tũě'rũnt vėl ě'rě,	<i>they have</i>	

4. Preterplúperfect Tense — *I had been áble.*

Singular.	{	Põ'tũ'ěrām,	<i>I had</i>	} <i>been áble.</i>
		põ'tũ ěrās,	<i>thou hadst</i>	
		põ'tũ ěrāt,	<i>he had</i>	
Plúral.	{	põ'tũěrā'mũs,	<i>we had</i>	
		põ'tũěrā'tĩs,	<i>ye had</i>	
		põ'tũ ěrānt,	<i>they had</i>	

5. Fútúre Tense.— *I shall be áble.*

Singular.	{	Põ'těrō,	<i>I shall</i>	} <i>be áble.</i>
		põ'těrĩs,	<i>thou wilt</i>	
		põ'těrĩt,	<i>he will</i>	
Plúral.	{	põ'těrĩmũs,	<i>we shall</i>	
		põ'těrĩtĩs,	<i>ye will</i>	
		põ'těrũnt,	<i>they will</i>	

*Observe.* Põ's'sũm, in cõmmon with vđlđ and mđlđ, is never used in the Imperative Mood :—and pđ'těns rarely occurs as a párticiple.

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should or would be.*

Singular.	{	Põs'sĩm,	<i>I may</i>	} <i>be áble.</i>
		põs'sĩs,	<i>thou máyest</i>	
		põs'sĩt,	<i>he may</i>	
Plúral.	{	põssi'mũs,	<i>we may</i>	
		põssi'tĩs,	<i>ye may</i>	
		põs'sĩnt,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Põs'sēm,	<i>I might</i>	} <i>be áble.</i>
		põs'ses,	<i>thou mightest</i>	
		põs'sět,	<i>he might</i>	

<i>Plúral.</i>	{ pössé'mūs, pössé'tīs, pös'sēnt,	<i>we might ye might they might</i>	} <i>be áble.</i>
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3. Preterpérfect Tense.—*may* or *should have been*.

<i>Singular.</i>	{ Pötü'ērīm, pötü'ērīs, pötü'ērīt,	<i>I may thou máyest he may</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüē'rīmūs, pötüē'rītīs, pötü'ērīnt,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*might* or *would have been*.

<i>Singular.</i>	{ Pötüīs'sēm, pötüīs'sēs, pötüīs'sēt,	<i>I might thou míghtest he might</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüīssé'mūs, pötüīssé'tīs, pötüīs'sēnt,	<i>we might ye might they might</i>	

5. Fúture Tense.—*shall* or *will have been*.

<i>Singular.</i>	{ Pötü'ērō, pötü'ērīs, pötü'ērīt,	<i>I shall thou wilt he will</i>	} <i>have been áble.</i>
<i>Plúral.</i>	{ pötüērī'mūs, pötüērī'tīs, pötü'ērīnt,	<i>we shall ye will they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Pös'sě, to be áble.*

Preterpérfect and Preterplúperfect Tense.

*Pötüīs'sě, to have been áble.*

*Note.* *Pös'sīm* wants the fúture tense of the Infinitive Mood: and has no gérunds or súpines.

## PARTICIPLE.

*Présent, Pötēns, béing áble.*

As *Pös'sūm* has no súpine, it has no fúture párticiple.

VOLO, *I am willing.*

## INDICATIVE MOOD.

1. *Présent Tense.—I am willing.*

<i>Singular.</i>	{ Völō,	<i>I am</i>	} <i>willing.</i>
	{ vīs,	<i>thou art</i>	
	{ vult,	<i>he is</i>	
<i>Plural.</i>	{ vōlūmūs,	<i>we are</i>	}
	{ vultīs,	<i>ye are</i>	
	{ vōlūnt,	<i>they are</i>	

2. *Præterimperfect Tense.—I was willing.*

<i>Singular.</i>	{ Völēbām,	<i>I was</i>	} <i>willing.</i>
	{ völēbās,	<i>thou wast</i>	
	{ völēbāt,	<i>he was</i>	
<i>Plural.</i>	{ völēbā'mūs,	<i>we were</i>	}
	{ völēbā'tīs,	<i>ye were</i>	
	{ völēbānt,	<i>they were</i>	

3. *Præterperfect Tense.—I have been willing.*

<i>Singular.</i>	{ Völūī,	<i>I have</i>	} <i>been willing.</i>
	{ völūīs'tī,	<i>thou hast</i>	
	{ völūīt,	<i>he has</i>	
<i>Plural.</i>	{ völūīmūs,	<i>we have</i>	}
	{ völūīs'tīs,	<i>ye have</i>	
	{ völūē'rūnt vël -ē'rē,	<i>they have</i>	

4. *Præterpluperfect Tense.—I had been willing.*

<i>Singular.</i>	{ Völū'ērām,	<i>I had</i>	} <i>been willing.</i>
	{ völū'ērās,	<i>thou hadst</i>	
	{ völū'ērāt,	<i>he had</i>	
<i>Plural.</i>	{ völūērā'mūs,	<i>we had</i>	}
	{ völūērā'tīs,	<i>ye had</i>	
	{ völū'ērānt,	<i>they had</i>	

5. *Future Tense.—I shall or will be willing.*

<i>Singular.</i>	{ Völām,	<i>I shall</i>	} <i>willing. to</i>
	{ völēs,	<i>thou wilt</i>	
	{ völēt,	<i>he will</i>	

<i>Plúral.</i>	{	võlě'mūs,	<i>we shall</i>	} <i>be willing.</i>
		võlě'tīs,	<i>ye will</i>	
		võ'lěnt,	<i>they will</i>	

*Observe.* *Võlõ* has no Imperative Mood.

## POTENTIAL MOOD.

1. *Présent Tense.*—*may, can, should or would be.*

<i>Singular.</i>	{	Vě'lim,	<i>I may</i>	} <i>be willing.</i>
		vě'līs,	<i>thou máyest</i>	
		vě'līt,	<i>he may</i>	
<i>Plúral.</i>	{	vě'ľ'mūs,	<i>we may</i>	}
		vě'ľ'tīs,	<i>ye may</i>	
		vě'ľint,	<i>they may</i>	

2. *Preterimperfect Tense.*—*might or could be.*

<i>Singular.</i>	{	Vě'ľēm,	<i>I might</i>	} <i>be willing.</i>
		vě'ľēs,	<i>thou mǐghtest</i>	
		vě'ľět,	<i>he might</i>	
<i>Plúral.</i>	{	vě'ľě'mūs,	<i>we might</i>	}
		vě'ľě'tīs,	<i>ye might</i>	
		vě'ľěnt,	<i>they might</i>	

3. *Preterpéfect Tense.*—*may or should have been.*

<i>Singular.</i>	{	Võľű'ěrīm,	<i>I may</i>	} <i>have been willing.</i>
		võľű'ěrīs,	<i>thou máyest</i>	
		võľű'ěrīt,	<i>he may</i>	
<i>Plúral.</i>	{	võľűě'rīmūs,	<i>we may</i>	}
		võľűě'rītīs,	<i>ye may</i>	
		võľű'ěrīnt,	<i>they may</i>	

4. *Preterplúperfect Tense.*—*might or would have been.*

<i>Singular.</i>	{	Võľűīs'sēm,	<i>I might</i>	} <i>have been willing.</i>
		võľűīs'sēs,	<i>thou mǐghtest</i>	
		võľűīs'sět,	<i>he might</i>	
<i>Plúral.</i>	{	võľűīssě'mūs,	<i>we might</i>	}
		võľűīssě'tīs,	<i>ye might</i>	
		võľűīs'sēnt,	<i>they might.</i>	

5. Future Tense.—*shall or will have been.*

Singular.	{	Völü'ērō,	<i>I shall</i>	} <i>been willing</i>
	{	völü'ērīs,	<i>thou wilt</i>	
	{	völü'ērīt,	<i>he will</i>	
Plural.	{	völü'ērīmūs,	<i>we shall</i>	}
	{	völü'ērītīs,	<i>ye will</i>	
	{	völü'ērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Vël'ē, *to be willing.*

Preterpérfect and Preterplúperfect Tense.

Völūs'sē, *to have been willing.*

*Note.* V'ölō wants the future tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Völēn'dī,	<i>of béing willing,</i>
völēn'dō,	<i>in béing willing,</i>
völēn'dūm,	<i>béing willing,</i>

## PARTICIPLE.

*Présent,* Völēns, *willing or béing willing.*

As V'ölō has no súpine, it has no future párticip'le.

NOLO, *I am unwilling.*

## INDICATIVE MOOD.

1. Present Tense.—*I am unwilling.*

Singular.	{	Nō'lō. <sup>81</sup>	<i>I am</i>	} <i>unwilling</i>
	{	nōn'vīs,	<i>thou art</i>	
	{	nōn'vūlt,	<i>he is</i>	
Plural.	{	nō'lūmūs,	<i>we are</i>	}
	{	nōn'vūl'tīs,	<i>ye are</i>	
	{	nō'lūnt,	<i>they are</i>	

<sup>81</sup> This verb is a compound of nōn, *not*, with the preceding verb v'ölō, *I will.*

2. Preterimperfect Tense.—*I was unwilling.*

Singular.	{	Nölē'bām,	<i>I was</i>	} unwilling.
		nölē'bās,	<i>thou wast</i>	
		nölē'bāt,	<i>he was</i>	
Plural.	{	nölēbā'mūs,	<i>we were</i>	}
		nölēbā'tīs,	<i>ye were</i>	
		nölē'bānt,	<i>they were</i>	

3. Preterpérfect Tense.—*I have been unwilling.*

Singular.	{	Nō'lūi,	<i>I have</i>	} been unwilling.
		nōlūis'tī,	<i>thou hast</i>	
		nō'lūt,	<i>he has</i>	
Plural.	{	nōlū'īmūs,	<i>we have</i>	}
		nōlūis'tīs,	<i>ye have</i>	
		nōlūē'rünt vèl -ē'rě,	<i>they have</i>	

4. Preterplúperfect Tense.—*I had been unwilling.*

Singular.	{	Nōlū ērām,	<i>I had</i>	} been unwilling.
		nōlū'ērās,	<i>thou hadst</i>	
		nōlū'ērāt,	<i>he had</i>	
Plural.	{	nōlūērā'mūs,	<i>we had</i>	}
		nōlūērā'tīs,	<i>ye had</i>	
		nōlū'ērānt,	<i>they had</i>	

5. Fúture Tense.—*I shall or will be unwilling.*

Singular.	{	Nō'lām,	<i>I shall</i>	} be unwilling.
		nō'lēs,	<i>thou wilt</i>	
		nō'lēt,	<i>he will</i>	
Plural.	{	nōlē'mūs,	<i>we shall</i>	}
		nōlē'tīs,	<i>ye will</i>	
		nō'lēnt,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first or third Person*

Singular.	{	Nō'li, nōlitō,	<i>be thou unwilling.</i>
		_____	_____
Plural.	{	nōlitě, nōlitō'tě,	<i>be ye unwilling.</i>
		_____	_____

## POTENTIAL MOOD.

1. Præsent Tense.—*may, can, should, would be.*

Singular.	{	Nōlim,	<i>I may</i>	} <i>be unwilling.</i>
	{	nōlis,	<i>thou māyest</i>	
	{	nōlit,	<i>he may</i>	
Plural.	{	nōlīmūs,	<i>we may</i>	}
	{	nōlītīs,	<i>ye may</i>	
	{	nōlīnt,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Nōlēm,	<i>I might</i>	} <i>be unwilling.</i>
	{	nōlēs,	<i>thou mightest</i>	
	{	nōlēt,	<i>he might</i>	
Plural.	{	nōllēmūs,	<i>we might</i>	}
	{	nōllētīs,	<i>ye might</i>	
	{	nōllēnt,	<i>they might</i>	

3. Preterpæfect Tense.—*may or should have been.*

Singular.	{	Nōlū'ērīm,	<i>I may</i>	} <i>have been unwilling.</i>
	{	nōlū'ērīs,	<i>thou māyest</i>	
	{	nōlū'ērīt,	<i>he may</i>	
Plural.	{	nōlūērīmūs,	<i>we may</i>	}
	{	nōlūērītīs,	<i>ye may</i>	
	{	nōlūērīnt,	<i>they may</i>	

4. Preterpluperfect Tense.—*might or would have been.*

Singular.	{	Nōlūis'sēm,	<i>I might</i>	} <i>have been unwilling.</i>
	{	nōlūis'sēs,	<i>thou mightest</i>	
	{	nōlūis'sēt,	<i>he might</i>	
Plural.	{	nōlūissē'mūs,	<i>we might</i>	}
	{	nōlūissē'tīs,	<i>ye might</i>	
	{	nōlūis'sēnt,	<i>they might</i>	

5. Future Tense.—*shall or will have been.*

Singular.	{	Nōlū'ērō,	<i>I shall</i>	} <i>have been unwilling.</i>
	{	nōlū'ērīs,	<i>thou wilt</i>	
	{	nōlū'ērīt,	<i>he will</i>	
Plural.	{	nōlūērīmūs,	<i>we shall</i>	}
	{	nōlūērītīs,	<i>ye will</i>	
	{	nōlūērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.



## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Nōl'ě, *to be unwilling.*

Preterpérfect and Preterplúperfect Tense.

Nōlūs'sě, *to have been unwilling.*

*Note.* Nō'l'ě wants the future tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Nōlěn'dī,	<i>of béing unwilling.</i>
nōlěn'dō,	<i>in béing unwilling.</i>
nōlěn'dūm,	<i>béing unwilling.</i>

## PARTICIPLE.

*Present,* Nō'lēns, *unwilling or béing unwilling.*

As Nō'l'ě has no súpine, it has no future participle.

MALO, *I am more willing.*

## INDICATIVE MOOD.

1. Présent Tense.—*I am more willing or I would have rather.*

<i>Singular.</i>	{	Mā'lō, <sup>85</sup>	<i>I am</i>	} <i>more willing.</i>
		mā'vīs,	<i>thou art</i>	
		mā'vūlt,	<i>he is</i>	
<i>Plúral.</i>	{	mā'lūmūs,	<i>we are</i>	}
		mā'vūl'tīs,	<i>ye are</i>	
		mā'lūnt,	<i>they are</i>	

2. Preterimperfect Tense.—*I was more willing.*

<i>Singular.</i>	{	Mālē'bām,	<i>I was</i>	} <i>more willing.</i>
		mālē'bās,	<i>thou wast</i>	
		mālē'bāt,	<i>he was</i>	
<i>Plúral.</i>	{	mālēbā'mūs,	<i>we were</i>	}
		mālēbā'tīs,	<i>ye were</i>	
		mālē'bānt,	<i>they were</i>	

<sup>85</sup> This verb is a compound of the adverb mǎ'gīs, *more*, with the simple irregular verb, vō'lō, *I will or am willing.*

3. Preterpérfect Tense.—*I have been more willing.*

Singular.	{	Mā'lūi,	<i>I have</i>	} more willing. been
	{	mālūis'ti,	<i>thou hast</i>	
	{	mā'lūt,	<i>he has</i>	
Plural.	{	mālū'imūs,	<i>we have</i>	}
	{	mālūis'tis,	<i>ye have</i>	
	{	mālūērūnt vèl -ēřě,	<i>they have</i>	

4. Preterplúperfect Tense.—*I had been more willing.*

Singular.	{	Mālū'ērām,	<i>I had</i>	} more willing. been
	{	mālū'ērās,	<i>thou hadst</i>	
	{	mālū'ērāt,	<i>he had</i>	
Plural.	{	mālū'ērā'mūs,	<i>we had</i>	}
	{	mālū'ērā'tis,	<i>ye had</i>	
	{	mālū'ērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will be more willing.*

Singular.	{	Mālām,	<i>I shall</i>	} more willing. be
	{	mālēs,	<i>thou wilt</i>	
	{	māl'ēt,	<i>he will</i>	
Plural.	{	mālē'mūs,	<i>we shall</i>	}
	{	mālē'tis,	<i>ye will</i>	
	{	māl'ēnt,	<i>they will</i>	

Observe. *Māl'ē* has no Impérative Mood.

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular.	{	Māl'im,	<i>I may</i>	} more willing. be
	{	māl'is,	<i>thou máyest</i>	
	{	māl'it,	<i>he may</i>	
Plural.	{	māl'imūs,	<i>we may</i>	}
	{	māl'is,	<i>ye may</i>	
	{	māl'it,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

Singular.	{	Māl'lēm,	<i>I might</i>	} more willing. be
	{	māl'lēz,	<i>thou mightest</i>	
	{	māl'lēt,	<i>he might</i>	
Plural.	{	māl'lē'mūs,	<i>we might</i>	}
	{	māl'lē'tis,	<i>ye might</i>	
	{	māl'lēnt,	<i>they might</i>	

3. Preterpérfect Tense.—*may* or *should have been*.

Singular.	Mālū ēřim,	I may	} more have been willing.
	mālū ēřis,	thou máyest	
	mālū ēřit,	he may	
Plúral.	mālūēřimūs,	we may	}
	mālūēřitīs,	ye may	
	mālū ēřint,	they may	

4. Preterplúperfect Tense.—*might* or *would have been*.

Singular.	Mālūs'sēm,	I might	} more have been willing.
	mālūs'sēs,	thou míghtest	
	mālūs'sēt,	he might	
Plúral.	mālūissē'mūs,	we might	}
	mālūissē'tīs,	ye might	
	mālūissēt,	they might	

5. Fúture Tense.—*shall* or *will have been*.

Singular.	Mālū'ērō,	I shall	} more have been willing.
	mālū'ēris,	thou wilt	
	mālū'ērit,	he will	
Plúral.	mālūērī'mūs,	we shall	}
	mālūērī'tīs,	ye will	
	mālū'ērint,	they will	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Māl'ē *to be more willing* or *to have ráther*.

Preterpérfect and Preterplúperfect Tense.

Mālūs'sē, *to have been more willing* or *to have had ráther*.

*Note.* Māl'ō wants the fúture tense of the Infinitive Mood, as it has no súpine.

## GERUNDS.

Mālēn'dī,	<i>of béing more willing.</i>
mālēn'dō,	<i>in béing more willing.</i>
mālēn'dūm,	<i>béing more willing.</i>

## PARTICIPLE.

*Présent*, Māl'ēns, *more willing* or *béing more willing*.

As Māl'ō has no súpine, it has no fúture párticiple.

EDO, *I eat.*

## INDICATIVE MOOD.

1. Present Tense.—*I do eat or am eating.*

Singular.	{	Ē'dō,	<i>I eat,</i>
	{	ē'dīs vėl ēs,	<i>thou eatest,</i>
	{	ē'dīt vėl ēst,	<i>he eats,</i>
Plural.	{	ē'dīmūs,	<i>we eat,</i>
	{	ē'dītīs vėl ēstīs,	<i>ye eat,</i>
	{	ē'dūnt,	<i>they eat.</i>

2. Preterimperfect Tense.—*I did eat or was eating.*

Singular.	{	Ēdē'bām,	<i>I was</i>	} <i>eating.</i>
	{	ēdē'bās,	<i>thou wast</i>	
	{	ēdē'bāt,	<i>he was</i>	
Plural.	{	ēdēbā'mūs,	<i>we were</i>	
	{	ēdēbā'tīs,	<i>ye were</i>	
	{	ēdē'bānt,	<i>they were</i>	

3. Preterperfect Tense.—*I ate or have eaten.*

Singular.	{	Ē'di,	<i>I ate,</i>
	{	ēdis'tī,	<i>thou atest,</i>
	{	ē'dīt,	<i>he ate,</i>
Plural.	{	ē'dīmūs,	<i>we ate,</i>
	{	ēdis'tīs,	<i>ye ate,</i>
	{	ēdē'rūnt vėl ēdē'rē,	<i>they ate</i>

4. Preterpluperfect Tense.—*I had eaten.*

Singular.	{	Ē'dērām,	<i>I had</i>	} <i>eaten.</i>
	{	ē'dērās,	<i>thou hadst</i>	
	{	ē'dērāt,	<i>he had</i>	
Plural.	{	ēdērā'mūs,	<i>we had</i>	
	{	ēdērā'tīs,	<i>ye had</i>	
	{	ē'dērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will eat.*

Singular.	{	Ē'dām,	<i>I shall</i>	} <i>eat.</i>
	{	ē'dēs,	<i>thou wilt</i>	
	{	ē'dēt,	<i>he will</i>	

<i>Plúral.</i>	{ ēdē'mūs, ēdē'tīs, ēdēnt,	<i>we shall ye will they will</i>	{   <i>eat.</i>
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### IMPERATIVE MOOD.—*No first Person.*

<i>Singular.</i>	{ Ē'dē, ē'dītō vèl ēs, ēs'tō, <sup>85</sup> ē'dāt, ēdītō vèl ēs'tō,	<i>eat thou, let him eat,</i>
<i>Plúral.</i>	{ ēdā'mūs, ē'dītē, ēdītō'tē vèl ēs'tē, ēstō'tē, ē'dānt, ēdūn'tō,	<i>let us eat, eat ye, let them eat.</i>

### POTENTIAL MOOD.

#### 1. Présent Tense.—*may, can, should, would*

<i>Singular.</i>	{ Ē'dām, ē'dās, ē'dāt,	<i>I may thou máyest he may</i>	{   <i>can.</i>
<i>Plúral.</i>	{ ēdā'mūs, ēdā'tīs, ē'dānt,	<i>we may ye may they may</i>	{   

#### 2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{ Ē'dērēm vèl ēs'sēm, ē'dērēs vèl ēs'sēs, ē'dērēt vèl ēs'sēt,	<i>I might thou mightest he might</i>	{   <i>can.</i>
<i>Plúral.</i>	{ ēdērē'mūs vèl ēssē'mūs, ēdērē'tīs vèl ēssē'tīs, ēdērēnt vèl ēs'sēnt,	<i>we might ye might they might</i>	{   

#### 3. Preterperfect Tense.—*may or should have.*

<i>Singular.</i>	{ Ē'dērīm, ē'dērīs, ē'dērīt,	<i>I may thou máyest he may</i>	{   <i>have eaten.</i>
<i>Plúral.</i>	{ ēdērīmūs, ēdērītīs, ē'dērīnt,	<i>we may ye may they may</i>	{   

<sup>85</sup> This verb has some of its parts the same with those of the verb ēs'sē, *to be*.

4. Preterplúperfect Tense.—*might or would have.*

Singular.	{	Ēdis'sēm,	<i>I might</i>	} <i>have eaten.</i>
	{	ēdis'sēs,	<i>thou mightest</i>	
	{	ēdis'sēt,	<i>he might</i>	
Plural.	{	ēdissē'mūs,	<i>we might</i>	}
	{	ēdissē'tīs,	<i>ye might</i>	
	{	ēdis'sēt,	<i>they might</i>	

5. Fúture Tense.—*shall or will have.*

Singular.	{	Ē'dērō,	<i>I shall</i>	} <i>have been.</i>
	{	ē'dērīs,	<i>thou wilt</i>	
	{	ē'dērīt,	<i>he will</i>	
Plural.	{	ēdērī'mūs,	<i>we shall</i>	}
	{	ēdērī'tīs,	<i>ye will</i>	
	{	ē'dērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Ē'dērē *vel* ēs'sē, *to eat.*

Preterpérfect and Preterplúperfect Tense.

Ēdis'sē, *to have eaten.*

Fúture Tense.

Ēsū'rūm ēs'sē, *to be about to eat.*

## GERUNDS.

Ēdēn'dī,	<i>of eating,</i>
ēdēn'dō,	<i>in eating,</i>
ēdēn'dūm,	<i>eating.</i>

## SUPINES.

Ē'sūm, *to eat.*

Ē'sū, *to be eaten.*

## PARTICIPLES.

*Présent,* Ē'dēns, *eating.*

*Fúture,* Ēsū'rūs, *about to eat.*

FERO, *I bear or suffer.*

# INDICATIVE MOOD.

1. *Présent Tense.*—*I do bear or am bearing.*

<i>Singular.</i>	{ Fě rō,	<i>I bear,</i>
	{ fěrs,	<i>thou bearest,</i>
	{ fěrt,	<i>he bears,</i>
<i>Plúral.</i>	{ fě rīmūs,	<i>we bear,</i>
	{ fěr'tis,	<i>ye bear,</i>
	{ fě rünt,	<i>they bear.</i>

2. *Preterimperfect Tense.*—*I did bear or was bearing.*

<i>Singular.</i>	{ Fě rē'bām,	<i>I was</i>	} <i>bearing.</i>
	{ fě rē'bās,	<i>thou wast</i>	
	{ fě rē'bāt,	<i>he was</i>	
<i>Plúral.</i>	{ fě rēbā'mūs,	<i>we were</i>	
	{ fě rēbā'tis,	<i>ye were</i>	
	{ fě rē'bānt,	<i>they were</i>	

3. *Preterperfect Tense.*—*I bare, bore, or have borne.*

<i>Singular.</i>	{ Tǔ'lī,	<i>I bare,</i>
	{ tǔlis'tī,	<i>thou barest,</i>
	{ tǔ'lit,	<i>he bare,</i>
<i>Plúral.</i>	{ tǔ'limūs,	<i>we bare,</i>
	{ tǔlis'tis,	<i>ye bare,</i>
	{ tǔlě'rünt věl.tǔlě'rě,	<i>they bare.</i>

4. *Preterpluperfect Tense.*—*I had borne.*

<i>Singular.</i>	{ Tǔ'lě'rām,	<i>I had</i>	} <i>borne.</i>
	{ tǔ'lě'rās,	<i>thou hadst</i>	
	{ tǔ'lě'rāt,	<i>he had</i>	
<i>Plúral.</i>	{ tǔlě'rā'mūs,	<i>we had</i>	
	{ tǔlě'rā'tis,	<i>ye had</i>	
	{ tǔ'lě'rānt,	<i>they had</i>	

5. *Fúture Tense.*—*I shall or will bear.*

<i>Singular.</i>	{ Fě'rām,	<i>I shall</i>	} <i>bear.</i>
	{ fě'rēs,	<i>thou wilt</i>	
	{ fě'rět,	<i>he will</i>	

<i>Plúral.</i>	{ fěré'mūs, fěré'tīs, fě'rěnt,	<i>we shall ye will they will</i>	}	<i>bear.</i>
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## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Fěr, fěr'tō, fě'răt, fěr'tō,	<i>bear thou, let him bear,</i>
<i>Plúral.</i>	{ fěrá'mūs, fěr'tě, fěrtō'tě, fě'rânt, fěrŭn'tō,	<i>let us bear, bear ye, let them bear.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{ Fěrām, fě'rās, fě'răt,	<i>I may thou máyest he may</i>	}	<i>bear.</i>
<i>Plúral.</i>	{ fěrá'mūs, fěrá'tīs, fě'rânt,	<i>we may ye may they may</i>	}	

2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{ Fěrřēm, fěrřēs, fěrřět,	<i>I might thou míghtest he might</i>	}	<i>bear.</i>
<i>Plúral.</i>	{ fěrrě'mūs, fěrrě'tīs, fěrřěnt,	<i>we might ye mig'it they might</i>	}	

3. Preterpérfect Tense.—*may or should have.*

<i>Singular.</i>	{ Tŭ'lěřīm, tŭ'lěřīs, tŭ'lěřīt,	<i>I may thou máyest he may</i>	}	<i>have borne.</i>
<i>Plúral.</i>	{ tŭlěřīmūs, tŭlěřītīs, tŭ'lěřĩnt,	<i>we may ye may they may</i>	}	

4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{ Tŭlīs'sēm, tŭlīs'sēs, tŭlīs'sět,	<i>I might thou míghtest he might</i>	}	<i>have borne.</i>
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<i>Plural.</i>	$\left\{ \begin{array}{l} \text{tŭlissē'mŭs,} \\ \text{tŭlissē'tīs,} \\ \text{tŭlis'sēnt,} \end{array} \right.$	<i>we might</i> <i>ye might</i> <i>they might</i>	$\left. \vphantom{\begin{array}{l} \text{tŭlissē'mŭs,} \\ \text{tŭlissē'tīs,} \\ \text{tŭlis'sēnt,} \end{array}} \right\} \text{borne.}$
5. Future Tense.— <i>shall or will have.</i>			
<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Tŭ'lērō,} \\ \text{tŭ'lērīs,} \\ \text{tŭ'lērīt,} \end{array} \right.$	<i>I shall</i> <i>thou wilt</i> <i>he will</i>	$\left. \vphantom{\begin{array}{l} \text{Tŭ'lērō,} \\ \text{tŭ'lērīs,} \\ \text{tŭ'lērīt,} \end{array}} \right\} \text{borne.}$
<i>Plural.</i>	$\left\{ \begin{array}{l} \text{tŭlērī'mŭs,} \\ \text{tŭlērī'tīs,} \\ \text{tŭ'lērīnt,} \end{array} \right.$	<i>we shall</i> <i>ye will</i> <i>they will</i>	$\left. \vphantom{\begin{array}{l} \text{tŭlērī'mŭs,} \\ \text{tŭlērī'tīs,} \\ \text{tŭ'lērīnt,} \end{array}} \right\} \text{borne.}$

The Subjunctive Mood is declined like the Poténtial.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fēr'rě, *to bear or suffer.*

Preterpérfect and Preterplúperfect Tense.

Tŭlis'sě, *to have borne or suffered.*

Future Tense.

Lātŭ'rŭm ěs'sě, *to be about to bear or suffer.*

### GERUNDS.

Fērēn'dī,	<i>of bearing,</i>
fērēn'dō,	<i>in bearing,</i>
fērēn'dŭm,	<i>bearing.</i>

### SUPINES.

Lā'tŭm, *to bear.*      Lā'tŭ, *to be borne.*

### PARTICIPLES.

*Présent,* Fēr'rēs, *bearing or suffering.*

*Future,* Lātŭ'rŭs, *about to bear or suffer.*

FIO, *I become or am made.*

### INDICATIVE MOOD.

1. Présent Tense.—*I do become or am made*

<i>Singular.</i>	$\left\{ \begin{array}{l} \text{Fīŕō,} \\ \text{fīs,} \\ \text{fīt,} \end{array} \right.$	<i>I become,</i> <i>thou becomest,</i> <i>he becomes,</i>
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<i>Plúral.</i>	{ fī'mūs, fī'tīs, fī'ünt,	<i>we becōme, ye becōme, they becōme.</i>
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2. Preterimperfect Tense.—*I did becōme or was made.*

<i>Singular.</i>	{ fīē'bām, fīē'bās, fīē'bāt,	<i>I did thou didst he did</i>	} <i>becōme.</i>
<i>Plúral.</i>	{ fīēbā'mūs, fīēbā'tīs, fīē'bānt,	<i>we did ye did they did</i>	

3. Preterperfect Tense.—*sūm vėl fūī, I becāme, I am becōme, or I have been made.*

<i>Singular.</i>	{ Fāc'tūs sūm, fāc'tūs ēs, fāc'tūs ēst,	<i>I have thou hast he has</i>	} <i>have made.</i>
<i>Plúral.</i>	{ fāc'tī sū'mūs, fāc'tī ēs'tīs, fāc'tī sūnt,	<i>we have ye have they have</i>	

4. Preterpluperfect Tense.—*ērām vėl fū'ērām, I had becōme or I had been made.*

<i>Singular.</i>	{ Fāc'tūs ērām, fāc'tūs ērās, fāc'tūs ērāt,	<i>I had thou hadst he had</i>	} <i>becōme.</i>
<i>Plúral.</i>	{ fāc'tī ērā'mūs, fāc'tī ērā'tīs, fāc'tī ērānt,	<i>we had ye had they had</i>	

5. Future Tense.—*I shall or will becōme.*

<i>Singular.</i>	{ Fī'ām, fī'ēs, fī'ēt,	<i>I shall thou wilt he will</i>	} <i>becōme.</i>
<i>Plúral.</i>	{ fīē'mūs, fīē'tīs, fī'ēt,	<i>we shall ye will they will</i>	

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Fī, fī'tō, fī'āt, fī'tō,	<i>becōme thou, let him becōme,</i>
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<i>Plúral.</i>	{	fīā'mūs,	<i>let us becóme.</i>
	{	fī'tě, fītō'tě,	<i>becóme ye,</i>
	{	fī'ant, fīūn'tō,	<i>let them becóme.</i>

## POTENTIAL MOOD.

### 1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	fīām,	<i>I may</i>	} <i>becóme.</i>
	{	fīās,	<i>thou máyest</i>	
	{	fī'at,	<i>he may</i>	
<i>Plúral.</i>	{	fīā'mūs,	<i>we may</i>	
	{	fīā'tīs,	<i>ye may</i>	
	{	fī'ant,	<i>they may</i>	

### 2. Preterimperfect Tense.—*might or could.*

<i>Singular.</i>	{	fī'ērēm,	<i>I might</i>	} <i>becóme.</i>
	{	fī'ērēs,	<i>thou mightest</i>	
	{	fī'ērēt,	<i>he might</i>	
<i>Plúral.</i>	{	fī'ērē'mūs,	<i>we might</i>	
	{	fī'ērē'tīs,	<i>ye might</i>	
	{	fī'ērēt,	<i>they might</i>	

### 3. Preterperfect Tense.—*sīm vèl fū'ērīm, may have or should have been made or have becóme.*

<i>Singular.</i>	{	fāc'tūs sīm,	<i>I may</i>	} <i>have becóme.</i>
	{	fāc'tūs sīs,	<i>thou máyest</i>	
	{	fāc'tūs sīt,	<i>he may</i>	
<i>Plúral.</i>	{	fāc'tī sī'mūs,	<i>we may</i>	
	{	fāc'tī sī'tīs,	<i>ye may</i>	
	{	fāc'tī sīnt,	<i>they may</i>	

### 4. Preterpluperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have becóme, or been made or done.*

<i>Singular.</i>	{	fāc'tūs ēs'sēm,	<i>I might</i>	} <i>have becóme.</i>
	{	fāc'tūs ēs'sēs,	<i>thou mightest</i>	
	{	fāc'tūs ēs'sēt,	<i>he might</i>	
<i>Plúral.</i>	{	fāc'tī ēssē'mūs,	<i>we might</i>	
	{	fāc'tī ēssē'tīs,	<i>ye might</i>	
	{	fāc'tī ēs'sēt,	<i>they might</i>	

5. Future Tense.—*ě'rō vėl fű'ěrō, shall or will have become, or been made or done.*

Singular.	{	Făc'tūs ě'rō,	I shall	} have become.
		făc'tūs ě'rīs,	thou wilt	
		făc'tūs ě'rīt,	he wilt	
Plural.	{	făc'ti ě'rīmūs,	we shall	
		făc'ti ě'rītīs,	ye will	
		făc'ti ě'rūnt,	they will	

The Subjunctive Mood is declined like the Potential.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

*Fĭ'ěrī, to be made or done, or to become.*

Preterperfect and Preterpluperfect Tense.

*Făc'tūm ės'sě vėl fűis'sě, to have been made or done, or to have become.*

Future Tense.

*Făc'tūm ĭ'rī, to be about to be made or done, or to be about to become.*

### PARTICIPLES.

*Past, Făc'-tūs, made, done, or become.*

*Future, Fă-ciën'dūs,\* that is to or that must become; or, that is to be or that must be made or done.*

FEROR, *I am borne.*

### INDICATIVE MOOD.

1. Présent Tense.—*I am borne or suffered.*

Singular.	{	Fěr'ōr,	I am	} borne.
		fěr'rīs vėl fěr'rě,	thou art	
		fěr'tūr,	he is	

\* Sometimes this participle, as also the gerunds of *făc'cĭō*, have the vowel *u* in place of *e* in the third syllable: as *făc'iūn'dūs*, *făc'iūn dū*, *făc'iūn'dām*, *făc'iūn'dī*, *făc'iūn'dō*; but this manner of writing is more ancient.

<i>Plúral.</i>	{ fěřmŭr, fěřmĭnĭ, fěřŭn'tŭr,	<i>we are ye are they are</i>	} <i>borne.</i>
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2. Preterimperfect Tense.—*I was borne.*

<i>Singular.</i>	{ Fěřěbăr, fěřěbă'ris vėl -bă'řě, fěřěbă'tŭr,	<i>I was thou wast he was</i>	} <i>borne.</i>
<i>Plúral.</i>	{ fěřěbă'mŭr, fěřěbă'mĭnĭ, fěřěbăn'tŭr,	<i>we were ye were they were</i>	

3 Preterpérfect Tense.—*sŭm vėl fŭ'ĭ, I have been borne.*

<i>Singular.</i>	{ Lă'tŭs sŭm, lă'tŭs ės, lă'tŭs ėsť,	<i>I have thou hast he has</i>	} <i>been borne.</i>
<i>Plúral.</i>	{ lă'tĭ sŭ'mŭs, lă'tĭ ės'tĭs, lă'tĭ sŭnt,	<i>we have ye have they have</i>	

4. Preterplúperfect Tense.—*ěřām vėl fŭ'ěrām, I had been borne.*

<i>Singular.</i>	{ Lă'tŭs ěřām, lă'tŭs ě'řās, lă'tŭs ě'řăt,	<i>I had thou hadst he had</i>	} <i>been borne.</i>
<i>Plúral.</i>	{ lă'tĭ ěřā'mŭs, lă'tĭ ěřā'tĭs, lă'tĭ ě'řānt,	<i>we had ye had they had</i>	

5. Fúture Tense.—*I shall or will be borne.*

<i>Singular.</i>	{ Fě'řăr, fěřě'ris vėl fěřě'řě, fěřě'tŭr,	<i>I shall thou wilt he will</i>	} <i>be borne.</i>
<i>Plúral.</i>	{ fěřě'mŭr, fěřě'mĭnĭ, fěřěn'tŭr,	<i>we shall ye will they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{ Fě'r'řě, fě'r'tŭr, fěřā'tŭr, fě'r'tŭr,	<i>be thou let him be</i>	} <i>borne.</i>
<i>Plúral.</i>	{ fěřā'mŭr, fěřĭ'mĭnĭ, fěřĭ'mĭnŏr, fěřān'tŭr, fěřŭntŭr,	<i>let us be be ye let them be</i>	

## POTENTIAL MOOD.

1. *Présent Tense*.—*may, can, should, would be.*

<i>Singular.</i>	{ Fě'răr,	<i>I may</i>	} <i>be borne.</i>
	{ fě'răr'ris vèl fě'răr'rě	<i>thou máyest</i>	
	{ fě'răr'tūr,	<i>he may</i>	
<i>Plúral.</i>	{ fě'răr'mūr,	<i>we may</i>	
	{ fě'răr'mīnī,	<i>ye may</i>	
	{ fě'răr'n'tūr,	<i>they may</i>	

2. *Preterimperfect Tense*.—*might or could be.*

<i>Singular.</i>	{ Fě'r'rěr,	<i>I might</i>	} <i>be borne.</i>
	{ fěrrě'r'is vèl fěrrě'rě,	<i>thou mǐghtest</i>	
	{ fěrrě'tūr,	<i>he might</i>	
<i>Plúral.</i>	{ fěrrě'mūr,	<i>we might</i>	
	{ fěrrě'mīnī,	<i>ye might</i>	
	{ fěrrěn'tūr,	<i>they might</i>	

3. *Preterpérfect Tense*.—*sīm vèl fū'ěrīm, may or should have been.*

<i>Singular.</i>	{ Lă'tūs sīm,	<i>I may</i>	} <i>have been borne</i>
	{ lă'tūs sīs,	<i>thou máyest</i>	
	{ lă'tūs sīt,	<i>he may</i>	
<i>Plúral.</i>	{ lă'tī sīmūs,	<i>we may</i>	
	{ lă'tī sītīs,	<i>ye may</i>	
	{ lă'tī sīnt,	<i>they may</i>	

4. *Preterplúperfect Tense*.—*ēs'sēm vèl fūs'sēm, might or would have been.*

<i>Singular.</i>	{ Lă'tūs ēs'sēm,	<i>I might</i>	} <i>have been borne.</i>
	{ lă'tūs ēs'sēs,	<i>thou mǐghtest</i>	
	{ lă'tūs ēs'sēt,	<i>he might</i>	
<i>Plúral.</i>	{ lă'tī ēssē'mūs,	<i>we might</i>	
	{ lă'tī ēssē'tīs,	<i>ye might</i>	
	{ lă'tī ēs'sēnt,	<i>they might</i>	

5. *Fúture Tense*.—*ěrō vèl fū'ěrō, shall or will have been.*

<i>Singular.</i>	{ Lă'tūs ěrō,	<i>I shall</i>	} <i>have been borne.</i>
	{ lă'tūs ěrīs,	<i>thou wilt</i>	
	{ lă'tūs ěrīt,	<i>he will</i>	

Plúral.	{	lā'ti ěřimŭs,	<i>we shall</i>	} <i>borne</i> <i>been</i> <i>have</i>
		lā'ti ěřitŭs,	<i>ye will</i>	
		lā'ti ěřunt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

### INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fēr'ri, *to be borne.*

Preterpéfect and Preterplúperfect Tense.

Lā'tŭm ěs'sě věl fŭis'sě, *to have been borne.*

Future Tense.

Lā'tŭm ěr'ri, *to be about to be borne.*

### PARTICIPLES.

Past. Lā'tŭs, *borne or having been borne*

Future, Fērēndŭs, *that is to be or that must be borne.*

### EO, *I go.*

Ěō, *I go*, is also a Verb Irregular, but, in many of its tenses, it resembles verbs of the Fourth Conjugation: it is declined as follows:—

Ěō, *is*, ěvī, ěrě, ěŭn'dī, ěŭn'dō, ěŭn'dŭm, ětŭm, ětŭ, ěēs, ětŭ'rŭs, *to go.*

### INDICATIVE MOOD.

1. Présent Tense.—*I do go or am going.*

Singular.	{	Ěō,	<i>I go,</i>
		īs,	<i>thou goest,</i>
		it,	<i>he goes,</i>
Plúral.	{	ěmŭs,	<i>we go,</i>
		ětŭs,	<i>ye go,</i>
		ěŭnt,	<i>they go.</i>

2. Preterimperfect Tense.—*I did go or was going.*

Singular.	{	ěbām,	<i>I was</i>	} <i>going.</i>
		ěbās,	<i>thou wast</i>	
		ěbāt,	<i>he was</i>	
Plúral.	{	ěbāmŭs,	<i>we were</i>	}
		ěbātŭs,	<i>ye were</i>	
		ěbānt,	<i>they were</i>	

3. Preterpérfect Tense.—*I went or have gone.*

<i>Singular.</i>	{	I vī,	<i>I went,</i>
		īvīs'tī,	<i>thou wentest,</i>
		ī'vīt,	<i>he went,</i>
<i>Plural.</i>	{	ī'vīmūs,	<i>we went,</i>
		īvīs'tīs,	<i>ye went,</i>
		īvē'rūnt æl īvē'rě,	<i>they went.</i>

4. Preterplúperfect Tense.—*I had gone.*

<i>Singular.</i>	{	ī'vērām,	<i>I had</i>	} <i>GOtic.</i>
		ī'vērās,	<i>thou hadst</i>	
		ī'vērāt,	<i>he had</i>	
<i>Plural.</i>	{	ī'vērāmūs,	<i>we had</i>	
		ī'vērātīs,	<i>ye had</i>	
		ī'vērānt,	<i>they had</i>	

5. Fúture Tense.—*I shall or will go.*

<i>Singular.</i>	{	ī'bō,	<i>I shall</i>	} <i>GO.</i>
		ī'bīs,	<i>thou wilt</i>	
		ī'bīt,	<i>he will</i>	
<i>Plural.</i>	{	ī'bīmūs,	<i>we shall</i>	
		ī'bītīs,	<i>ye will</i>	
		ī'būnt,	<i>they will</i>	

## IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular.</i>	{	I, ī'tō,	<i>go thou,</i>
		ē'āt, ī'tō,	<i>let him go,</i>
<i>Plural.</i>	{	ēā'mūs,	<i>let us go,</i>
		ī'tě, ītō'tě,	<i>go ye,</i>
		ē'ānt, ēūn tō,	<i>let them go.</i>

## POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular.</i>	{	lē'am,	<i>I may</i>	} <i>GO.</i>
		ē'ās,	<i>thou máyest</i>	
		ē'āt,	<i>he may</i>	
<i>Plural.</i>	{	ēā'mūs,	<i>we may</i>	
		ēā'tīs,	<i>ye may</i>	
		ē'ānt,	<i>they may</i>	



2. Preteríperfect Tense.—*might or could.*

<i>Singular.</i>	{	Ī'rēm,	<i>I might</i>	}	50.
		ī'rēs,	<i>thou mightest</i>		
		ī'rēt,	<i>he might</i>		
<i>Plúral.</i>	{	īrē'mūs,	<i>we might</i>	}	
		īrē'tīs,	<i>ye might'</i>		
		ī'rēnt,	<i>they might</i>		

3. Preterpérfect Tense.—*may or should have.*

<i>Singular.</i>	{	Ī'vērīm,	<i>I may</i>	} <i>have gone.</i>
		ī'vērīs,	<i>thou máyest</i>	
		ī'vērīt,	<i>he may</i>	
<i>Plúral.</i>	{	īvē'rīmūs,	<i>we may</i>	
		īvē'rītīs,	<i>ye may</i>	
		ī'vērīnt,	<i>they may</i>	

4. Preterplúperfect Tense.—*might or would have.*

<i>Singular.</i>	{	Īvīs'sēm,	<i>I might</i>	} <i>have gone.</i>
		īvīs'sēs,	<i>thou mightest</i>	
		īvīs'sēt,	<i>he might</i>	
<i>Plúral.</i>	{	īvissē'mūs,	<i>we might</i>	
		īvissē'tīs,	<i>ye might</i>	
		īvīs'sēnt,	<i>they might</i>	

5. Fúture Tense.—*shall or will have.*

<i>Singular.</i>	{	Ī'vērō,	<i>I shall</i>	} <i>have gone.</i>
		ī'vērīs,	<i>thou wilt</i>	
		ī'vērīt,	<i>he will</i>	
<i>Plúral.</i>	{	īvērī'mūs,	<i>we shall</i>	
		īvērī'tīs,	<i>ye will</i>	
		ī'vērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

## INFINITIVE MOOD.

Présent and Preteríperfect Tense.

Ī'rě, *to go.*

Preterpérfect and Preterplúperfect Tense.

Īvīs'sě, *to have gone.*

## FUTURE TENSE.

ĭtŭ'rŭm     , to be about to go.

## GERUNDS.

E��n'd��,	of g��ing,
���n'd��,	in g��ing,
���n'd��m,	g��ing.

## SUPINES.

  t  m, to go.        t  , to be gone.

## PARTICIPLES.

*Pr  sent.*     s, g  ing.

*G  nitive.*    n't  s, of a person or thing g  ing.

*Future.*   t  r  s, about to go.

In like m  nner are the c  mpounds<sup>57</sup> of      declined : as are

<sup>57</sup> The more c  mmon c  mpounds of      are the following, which, exclusive of *qu    * and of *n  qu    *, and exclusive (likewise) of *  n  b   *, *  n  iron*, a verb originally a c  mpound of     , but eventually adopted among the regular verbs of the fourth conjugation, amount to seventeen in n  mber :—

1. ��b'���,	��b'��v��,	��b'��t��m,	��b'��r��,	to go away,
2. ��d'���,	��d'��v��,	��d'��t��m,	��d'��r��,	to go into,
3. ��nt�����,	��nt����v��,	��nt����t��m,	��nt����r��,	to go before,
4. ��re���m'���,	��re���m'��v��,	��re���m'��t��m,	��re���m'��r��,	to go round,
5. ���'���,	���'��v��,	���'��t��m,	���'��r��,	to go together with,
6. ��x'���,	��x'��v��,	��x'��t��m,	��x'��r��,	to go out,
7. ��n'���,	��n'��v��,	��n'��t��m,	��n'��r��,	to go in,
8. ��nt��r'���,	��nt��r'��v��,	��nt��r'��t��m,	��nt��r'��r��,	to perish,
9. ��nt���'���,	��nt���'��v��,	��nt���'��t��m,	��nt���'��r��,	to go into,
10. ��b'���,	��b'��v��,	��b'��t��m,	��b'��r��,	to go through with.
11. ���'���,	���'��v��,	���'��t��m,	���'��r��,	to perish,
12. ����'���,	����'��v��,	����'��t��m,	����'��r��,	to precede.
13. ����t��r'���,	����t��r'��v��,	����t��r'��t��m,	����t��r'��r��,	to pass by,
14. ����d'���,	����d'��v��,	����d'��t��m,	����d'��r��,	to go forth,
15. ���'���,	���'��v��,	���'��t��m,	���'��r��,	to return,
16. ���b'���,	���b'��v��,	���b'��t��m,	���b'��r��,	to go under,
17. �����s'���,	�����s'��v��,	�����s'��t��m,	�����s'��r��,	to pass over.

In all these verbs the penult of the supine (     being one of the exceptions to the General Rule "*S  r  '   m d  s  j'  b  m p    r  m h    t l  n'g  m*,") is short. See Prosody.

And here it is requisite to observe, that in the Pr  terite of the Indicative, and the tenses derived from it, the *v* is oftener dropped, than

álso quěŏ, *I am able*, and ně'quěŏ, *I am unable*; but these last are not úsed in the Impérative Mood, and séldom or néver éither in the Gérunds or Párticiples.<sup>80</sup>

## DEFECTIVE VERBS.

VERBS that have ónly some partícular Ténses and Pérsóns,<sup>81</sup> are called *Defective*; such are the fólloving:—

1. Aí'ŏ,<sup>80</sup> *I say*.

### INDICATIVE MOOD.

Présent Tense.—*I say*.

	Singular.			Plural.	
Aí'ŏ,	á'is,	á'it,	—	—	ái'unt.

retained, in *ěŏ* and all its compounds:—thus, for *ád'í'vī, pěr'í'vī, &c.*, we more fréquently read and say *ád'í'v, pěr'í'v, &c.* This contracted form is likewise véry fréquent in óther verbs, though scárcey so fréquent as in *ěŏ* and its compounds.

Again, althóugh *ěŏ* is properly a neuter verb, yet, éven by the best writers, was it úsed *personally*, as well as *impersonally*, in the pássive voice:—thus in CÆ'SAR we find "*flū'mēn pě'dībūs trāns'í'rī pŏ'tēst,*" *the river can be crossed on foot*: álso in CÍ'CERO we read "*pěr'ícūlū ādēū'n-tūr,*" *dangers are come únto*: and mány óther pássages of like kind might be quoted.

In *prŏ'děŏ* and *řě'děŏ* the létter *d* is insérted for the sake of distínetness of sound; and in *prā'ěŏ*, the díphthong is óftener short than long.

<sup>80</sup> *Vě'něŏ, to be sold*, is conjugated like *ěŏ*, exeépt that it has no im-pérative, nor future infinitive, nor gérunds, súpines, or párticiples.

<sup>81</sup> The verb *dā'rě, to give*, wants the first pėrson síngular of the présent of the indicative, and álso of the présent of the potėntial, pássive:—in like mánnér, *fā'rī, to speak*, wants the same pėrsons, of the like tense, of the same two móods. Again, the sécond pėrson síngular of the impė-rative of *se'ŏ, I know*, námedy, *se'ī*, was séldom (or perhāps néver) in use.—Among *Defective Verbs* some grammárians class such words as "*sīs,*" for *sī vīs, if thou art willing*; "*sūl'tis*" for *sī vūl'tis, if ye are willing*; "*sŏ'dēs,*" for *sī ādēs, if thou dárest*:—álso, in'fít, *he begins*, or ráther, *it is begún*; *dě'fít, it is wánting*; and *cŏn'fít, it is done*; with a few more whích hárdly belóng to this tribe.

<sup>80</sup> In the verb *ai'ŏ* the first two létters are álways pronóunced as one syllable whėnéver they are fólloved by a vŏwel: but when a cŏnsonant fŏllŏws the *i*, then the first létter is inváriably short; as, *ái't, he saith* or *says*.

Preterimperfect Tense.—*I said or did say.*

	<i>Singular.</i>			<i>Plural.</i>	
Aiē'-bām,	-bās,	-bāt,	-bā'mūs,	-bā'tīs,	-bānt.

Preterperfect Tense.—*thou saidest.*

	<i>Singular.</i>			<i>Plural.</i>	
—	ā'stī,	—	—	ā's'tīs,	—

### IMPERATIVE MOOD.

Présent Tense.—*say.*

	<i>Singular.</i>			<i>Plural.</i>	
—	ā'ī cēl āī,	—	—	—	—

### POTENTIAL MOOD.

Présent Tense.—*thou mayest say.*

	<i>Singular.</i>			<i>Plural.</i>	
—	aīās,	aīāt,	aīā'mūs,	—	aīānt.

### PARTICIPLE.

*Présent, Aī'ēns, sāying.*

2. Aū'sīm, *I dare.*

### INDICATIVE AND POTENTIAL MOOD.

1. Présent Tense.—*I dare or I may dare.*

	<i>Singular.</i>			<i>Plural.</i>	
Aū'sīm,	aū'sīs,	aū'sīt,	—	—	aū'sīnt.

3. Ā'vē, *hail.*

### IMPERATIVE MOOD.

1. Présent Tense.—*hail.*

	<i>Singular.</i>			<i>Plural.</i>	
—	{ ā'vē, āvē'tō, }	—	—	{ āvē'tē, āvē'tō'tē. }	—

### INFINITIVE MOOD.

Présent Tense.

Āvē'rē, *to hail or to speed.*

4. Sāl'vē,<sup>91</sup> *God save you.*

## INDICATIVE MOOD.

FUTURE Tense.—*thou wilt be safe.*

Singular.

Plural.

— sāl'vē'bīs, — — — —

## IMPERATIVE MOOD

PRÉSENT Tense.—*be safe.*

Singular.

Plural.

— { sāl've, } — { sāl'vē'tě, } —  
       { sāl'vē'tě, }       { sāl'vētō'tě, }

## INFINITIVE MOOD.

PRÉSENT Tense.

Sāl'vē'rě, *to be safe and sound.*5. Čě'dō, *tell me.*

## IMPERATIVE MOOD.

PRÉSENT Tense.—*tell me.*

Singular.

Plural.

— čě'dō, — — — čě'dě, —

6. Fāx'īm for Fā'čīām or Fě'čěřīm, *I may do it.*

## INDICATIVE AND POTENTIAL MOOD.

PRETERPÉFECT Tense.—*I may do it.*

Singular.

Plural.

Fāx'īm, fāx'īs, fāx'īt, fāx'īmūs, fāx'ītīs, fāx'īnt.

FUTURE Tense.—*I shall or will do it.*

Singular.

Plural.

Fāx'ō, fāx'īs, fāx'īt, fāx'īmūs, fāx'ītīs, fāx'īnt.

<sup>91</sup> With this verb several grammarians couple the like parts of the verb vā'lēū, *I am able*, in the sense of "adieu" or "farewell."

7. Quā'sō,<sup>2</sup> *I pray.*

### INDICATIVE MOOD.

Present Tense.—*I pray.*

	<i>Singular.</i>		<i>Plural.</i>	
Quā'sō,	quā'sīs,	quā'sīt,	quā'sūmūs,	— —

### INFINITIVE MOOD.

Présent Tense.

Quā'sērē, *to beg or to beseech.*

### PARTICIPLE.

Présent, Quā'sēns, *beseeching.*

8. In'quō *rēl* In'quām, *I say.*

### INDICATIVE MOOD.

Présent Tense.—*I say.*

	<i>Singular.</i>		<i>Plural.</i>	
In'quō, } rēl In'quām, }	in'quīs,	in'quīt,	in'quīmūs,	— — in'quīūt

Preterimperfect Tense.—*I said or did say.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	— —	in'quīē'bāt,	— —	in'quīē'bānt.

Preterperfect Tense.—*saidest thou.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	in'quis'tī,	— —	— —	— —

Fúturo Tense.—*thou wilt say.*

	<i>Singular.</i>		<i>Plural.</i>	
— —	in'quīēs,	in'quīēt,	— —	— —

<sup>2</sup> This verb quā'sō seems to have been the original form of quā'rō, *I seek.*

## IMPERATIVE MOOD.

Présent Tense.—say thou.

Singular.		Plural.	
— { in'quě, } { in'quiāt, } —	{ in'quītō, }	—	—

## PARTICIPLE.

Présent, Īn'quiēns, saying.<sup>93</sup>

Nō'vī, *I know* or *I have known*, ō'dī, *I hate* or *I have hated*, cē'pī, *I begin* or *I have begun*, and mē'mīnī, *I do remember* or *I have remembered*, are likewise Verbs Defective; as they have only the Preterpéfect Tense of the Indicative Mood, with the Tenses formed therefrom :—thus,

Nō'vī, <i>I know</i> or <i>I knew</i> ,	} known.	Ō'dī, <i>I hate</i> or <i>I hated</i> ,	} hated.
Nō'vērām, <i>I had</i>		Ō'dērām, <i>I had</i>	
Nō'vērīm, <i>I may have</i>		Ō'dērīm, <i>I may have</i>	
Nō'vis'sēm, <i>I might have</i>		Ō'dīs'sēm, <i>I would have</i>	
Nō'vērō, <i>I shall have</i>		Ō'dērō, <i>I shall have</i>	
Nō'vis'se, <i>to have</i>		Ō'dīs'se, <i>to have</i>	

In like manner do cē'pī, and mē'mīnī, form their tenses :—and it is to be observed that these four verbs have not only the first person, but also all the other persons of those Tenses : mē'mīnī has moreover the second person of the Imperative Mood, both singular and plural :—as,

mēmēntō, *remember thou.* || mēmēntō'tě, *remember ye.*<sup>95</sup>

<sup>93</sup> To these some add fō'rēm, *I might be*, and the infinitive fō'rě, *to be*.

<sup>94</sup> The two verbs ō'dī and cē'pī have the past participles ō'sūs, *hated*, and cēp'tūs, *begun*; the two participles exō'sūs and pērō'sūs are also in use.

<sup>95</sup> To these Defective Verbs might be joined ō'vās, *thou exaltest*, ō'vāt, *he exalts*, ō'vāns, *exalting*; also, ū'pāgē, *archy with thee*, ūpā'gītě, *get ye hence*. And here it may be noticed that the four following verbs, fā'cīō, *I do*, dī'cō, *I say*, dū'cō, *I lead*, and fū'rō, *I bring* or *I bear*, lose the letter *e*, by the figure apocope, in the second person singular of the imperative, active; making fāc, *dic, duc, fer*, instead of fā'cě, dī'cě, dū'cě, fē'rě. But when fū'cīō is compounded with a preposition it changes the first vowel of the present into *i*, and forms its imperative regularly: as, pēr'fīcīō, *I perform*; pēr'fīcě, *perform thou*.

## IMPERSONAL VERBS.

VERBS that are used, exclusively, in the third person singular, without a nominative in Latin (but of which the nominative in English is "*It*" indefinitely taken,) are called *Verbs Impersonal*, as, *dēlēc'tāt, it delights*, *dēc'ēt, it becomes*, *pūgnā'tūr, it is fought*, *vidē'tūr,<sup>ss</sup> it seems*.

Impersonal Verbs have all the moods and tenses which Personal Verbs have, with the exception, perhaps, of the imperative: thus,

<i>Dēlēc'tāt, it delights,</i>	<i>Vidē'tūr, it seems,</i>
<i>Dēlēc'tā'bāt, it did delight;</i>	<i>Vidēbā'tūr, it did seem,</i>
<i>Dēlēc'tā'vīt, it delighted,</i>	<i>Vīsūm ēst, it seemed,</i>
<i>Dēlēc'tā'vērāt, it had delighted,</i>	<i>Vīsūm ē'rāt, it had seemed,</i>
<i>Dēlēc'tā'bīt, it will delight,</i>	<i>Vidē'bītūr, it will seem,</i>
<i>Dēlēc'tēt, it may delight,</i>	<i>Vidēā'tūr, it may seem,</i>
<i>Dēlēc'tā'rēt, it might delight,</i>	<i>Vidērē'tūr, it might seem,</i>
and so forth.	and so forth.

<sup>ss</sup> Verbs which are seldom, or never, found except in the third person singular of one or more of the tenses of the active voice are, strictly, *Verbs Impersonal*:—but many verbs which are regular in all the persons of the active voice, are often assumed *impersonally* in the passive. The verbs properly termed *Impersonals* are the following:—

<i>dēc'ēt, it becomes,</i>	<i>mī'sērēt, it pities,</i>	<i>pēc'nītēt, it repents,</i>
<i>līb'ēt, it pleases,</i>	<i>ōpōr'tēt, it behoves,</i>	<i>pū'dēt, it ashamed, and</i>
<i>l'ēēt, it is lawful,</i>	<i>pl'gēt, it irks,</i>	<i>tē'dēt, it wears.</i>

To which some grammarians add many more, as, *cōn'fīt, it is done*, *dē'fīt, it is wanting*, *in'fīt, he begins* or rather *it is begun*, *l'quēt, it appears*; with verbs expressive of the occurrences of nature; thus, *plū'īt, it rains*, *nīn'gīt, it snows*, *grān'dīnāt, it hails*, *gē'lāt, it freezes*, *rē'gēlāt, it thaws*, *tō'nāt, it thunders*, *ful'mīnāt, it lightens*, *vēsperē'seīt, it begins to draw towards evening*: and a multitude besides.

Some verbs not strictly impersonal, are nevertheless often used impersonally. Of these we shall give, as a specimen, one or two of each conjugation:—

1st CONJUGATION. *Jū'vāt, it delights*; *cōn'stāt, it is agreed on*; *vū'cāt, there is leisure*; *spēc'tāt, it concerns*, *cōrtā'tūr, it is contended*; *pōtā'tūr, it is drunk*; &c.

2nd CONJUGATION. *Dē'bēt, it ought*; *plē'cēt, it pleases*; *at'tīnēt, it pertains*; *fāvē'tūr, flavour is shown*; *vidē'tūr, it appears* or *seems*; &c.

3rd CONJUGATION. *Suffic'īt, it sufficeth*; *in'ēpīt, it begins*; *dē'sināt, it terminates* or *gives over*; *crē'dītūr, it is trusted*; *mīt'tūr, it is sent*; &c.

4th CONJUGATION. *Ē'vēnīt, it comes to pass*; *cōn'vēnīt, it is met*; *exp'ēdīt, it is expedient*; *sēntī'tūr, it is perceived*; *āpēr'tūr, it is opened*, &c.



OF A PARTICIPLE<sup>97</sup>.

A PARTICIPLE is a part of speech derived from a Verb, and has share with a Noun Adjective, in number, gender, case, and declension; and share with a Verb, in tense and signification.

There are four distinct sorts or kinds of PARTICIPLES :

1. One of the présent tense, which in English ends always in *-ing* ; and in Latin always in *-āns* or in *-ēns* : as, *lōving* ā'māns ; *teaching*, dōcēns.

2. One of the future, in *-rūs*, which implies a likelihood or design of doing a thing : as, āmātūrūs,<sup>98</sup> *about to love*.

3. One of the preterperfect tense, which has generally a passive signification, and in English ends (for the most part) in *-d*, *-t*, or *-n* :—as, lēc'tūs, *read* ; dōc'tūs, *taught* ; vīsūs, *seen*<sup>99</sup>.

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IRREGULAR VERBS, Prō'dest, *it profits* ; ré'fert, *it concerns* ; in'tērēst, *it interests* ; sū'p'rēst, *it remains* ; ādī'tūr, *it is come unto* ; ābēūdūm est, *it is to be or must be gone away*.

<sup>97</sup> A Participle owes its name to the circumstance of participating or partaking of Gender and Declension in common with ADJECTIVES, and of Time and Signification in common with VERBS. Some participles of the présent and past tenses admit even of comparison :—thus, ā'māns, *loving*, āmān'tiōr, *more loving*, āmāntis'simūs, *most loving* : dōc'tūs, *taught* or *learned*, dōc'tiōr, *more taught* or *more learned*, dōctis'simūs, *the most taught* or *very learned*. But as in this sense the idea of tense or time is not strictly blended with the signification, several grammarians reject the name of *Participles* in such instances, and adopt that of *Participials*. Participles admitting of degrees of comparison are generally the source or origin of adverbs ; which, in like manner, admit of comparison :—thus, from ā'māns, *loving*, are derived āmān'tēr, *lovingly* ; āmān'tiūs, *more lovingly*, āmāntis'simē, *most lovingly* : and similarly from dōc'tūs, *learned*, come the adverbs dōc'tē, *learnedly*, dōc'tiūs, *more learnedly*, dōctis'simē, *most learnedly*.

<sup>98</sup> With the verb sūm this participle is frequently used (and with elegance) instead of the future of the indicative of verbs, especially if Purpose or Intention be signified ; and with sūm it is elegantly employed for the présent, or future, and, with ē's'sēm, for the pluperfect, of the potential mood : thus, prōfēc'tūrūs sūm, *I will go*, that is, *I am about to go* ; nōn dū'bītō quīn sit factūrūs, *I doubt not but he may (or will) do it* ; nōn dū'bītā'vī quīn ē's'sēt vēntūrūs, *I doubted not but he would come* : rather than “ quīn fū'ciūt, quīn fū'cērēt, quīn fē'cērīt ; quīn vē'nirēt, quīn vē'nissēt, quīn vē'nērīt.” All verbs which have no supines, want of course this participle, which is derived from the supine in *-ū*.

<sup>99</sup> In Latin the participle of the past tense ends invariably in *-ūs*, preceded for the most part by *t*, not unfrequently by *s*, sometimes by *x*, and in one instance, namely, mōr'tuūs, *dead*, by the vowel *ū*.

4. One of the future, in *-dūs*, which has also a passive signification, and expresses a future action; as, *āmān'dūs*, *that is to be*, or *that must be loved*, else, *that is deserv'ing* or *worthy of being loved*.<sup>100</sup>

*Nota.* All participles are declined like nouns adjective: those of three terminations, like *bō'nūs*, and those of one termination, like *scī'lār*.

#### OF AN ADVERB.<sup>101</sup>

AN ADVERB is a part of speech joined to verbs, adjectives, and substantives, to increase or diminish their signification: as, he speaks *well*; they write *badly*.

#### OF A CONJUNCTION.<sup>102</sup>

A CONJUNCTION is a part of speech that joins words and sentences together; as, my father *and* mother.

<sup>100</sup> The participle in *-dūs* is very seldom, or perhaps never, used in a sense purely denoting *Futurity*; for, its import is that of *Necessity*, *Duty*, or *Mérit*, rather than that of bare and absolute *Futurity*. Thus, *dīcō lī'tērās ā mē scrip'tūm ē'ī*, and *dīcō lī'tērās ā mē scribēn'dās ēs'sē*, are very different indeed in meaning,—the former signifying, *I say that a letter will be written by me*: but the latter, *I say that a letter must be written by me*, or, *that I am obliged to write a letter*.

<sup>101</sup> An adverb, as the name imports, is a part of speech added to a verb to express *Quantity*, *Quality*, *Manner*, *Time*, *Order*, or *Place*. And not only to verbs, but also to nouns, pronouns, participles, and even to other adverbs are these often adjoined. Of adverbs some are derived from substantives, as *pār'tim*, *partly*, *mēritō*, *deservedly*:—and some are abbreviations of nouns combined with pronouns or prepositions; as, *hō'diē*, *to-day*, for *hōc diē*, *on this day*; *ad'mōdūm*, *very*, for *ad mōdūm*, *unto measure*:—others are derived from adjectives; as, *altē*, *loftily* or *deeply*, from *āl'tūs*, *high* or *deep*; *brē'vītēr*, *briefly*, from *brē'vis*, *short*; *vōlētēr*, *willingly*, from *vōlēns*, *willing*. These generally admit of comparison, if the adjectives or participles (whence they are derived) can be compared; and their comparative and superlative degrees of comparison are always analogous to those of the adjectives or participles from which they spring: as, *bē'nē*, *well*, *mē'līūs*, *bētter*, *optimē*, *best*, from *bō'nūs*, *good*; *pōtēntēr*, *powerfully*, *pōtēntiūs*, *more powerfully*, *pōtētissimē*, *most powerfully*, from *pōtēns*, *able*. In many instances the neuter gender of adjectives or of participles, is usurped adverbially: as, *dūl'cē*, *sweetly*, *plūs*, *more*, *transvēr'sā*, *askew* or *leer'ingly*. And a few adverbs are derived from verbs: as, *scī'līcēt*, *namely*, for *scī'ās līcēt*, *it is permitted thou know*.

<sup>102</sup> The line of distinction between adverbs and conjunctions is often so indeterminate, that it is difficult in some instances to distinguish between

## OF A PREPOSITION.

A PREPOSITION is a part of speech most commonly set before a Noun; <sup>103</sup> as, *an'tě mēri'diēm*, *before noon-day*; *ad dēx'trām*, *to or on the right hand*:—or else is joined in composition to Nouns, Verbs, Participles, and Adverbs; as, *pērār'diūs*, *very arduous*, *prā'stō*, *I stand before*, or *I excel*, *indōc'tūs*, *unlearned*, *dēsūpēr*, *from above*.

These Prepositions have an accusative case after them.

Ad,	to, at, or for,	Jūx'tā,	beside or nigh to,
Advēr'sum	} against,	Ob, <sup>105</sup>	for or because of,
Advēr'sus,		Pē'nēs,	in the power of,
An'tě,	before,	Pēr,	by or through,
Apūd,	at, with, or near,	Pō'ně,	behind,
Cir'cā,	} about,	Pōst,	after or since,
Cir'cūm,		Prā'tēr,	beside, or except,
Cir'cīter,		Prō'pě,	nigh, or near to,
Cis,	} on this side,	Prōp'tēr,	for or because of,
Citrā, <sup>104</sup>		Sēcūndūm,	according to,
Cōn'trā,	against,	Sēcūs,	by or along,
Ērgā,	towards,	Sū'prā,	above,
Ex'trā,	without,	Trāns,	across,
In'frā,	beneath,	Vēr'sūs,	towards,
In'tēr,	between or among,	Ū'trā,	beyond,
In'trā,	within.	Ū'squē,	as far as.

Observe. *Vēr'sūs* is set after its case; as, *Lōndī'nūm vēr'sūs*, *towards London*.

Likewise *pēr'sūs* and *ūs'quē* may be so placed.

those two Parts of Speech, and to assign to each its right place. It even not unfrequently happens, indeed, that the same words are at one time *Adverbs*, and at another, *Conjunctions*; and that words which many grammarians call *Conjunctions*, others call *Adverbs*.

<sup>103</sup> I have taken the liberty of enlarging this portion of the E'ton text, because (to me) it appeared to be by much too brief, and at the same time very vaguely worded.

<sup>104</sup> *Citrā* in the later prose writers has sometimes the signification of *without*, e. g. "*Phī'diās īn ē'bōrē lōngē cī'trā ō'mulūm trā'dītūr.*" *Phidias is said to have been quite without rival in carving ivory.*

<sup>105</sup> In composition *ob* signifies *against*; thus, *pō'nō*, *I set*, *ōppō'nō*, *I set against*.

The Prepositions following have an áblative case:—

Ā, āb, ābs, <sup>106</sup> <i>from or by,</i>	Pā'lām, <i>openly,</i>
Ābsquē, <i>without,</i>	Prā, <i>before or in front,</i>
Cō'rām, <i>in présence of,</i>	<i>on account of,</i>
Cūm, <sup>107</sup> <i>with,</i>	Prō, <sup>108</sup> <i>for, or instead of,</i>
Dē, <i>of or concerning,</i>	Sī'nē, <i>without,</i>
Ē, ēx, <sup>108</sup> <i>from or out of,</i>	Tē'nūs, <i>up to or as far as.</i>

*Observe.* Tē'nūs is set after its case; as, pōr'tā tē'nūs, *as far as the gate*:—and, in the plural number, the noun is commonly put in the génitive case: as, aūr'iūm tē'nūs, *up to the ears.*

The Prepositions following serve to both cases, that is, to the accusative and also to the áblative.

Clām, *unknown to*; as, clām pā'trēm vėl pā'trē, *unknown to my father, or without my father's knowledge.*

Īn,<sup>110</sup> *for into, signifying motion towards, has an accusative case*; as ě ō ĩn ūr'bēm, *I go into the city.*

Īn, *for in only, or signifying either motion or rest, in a place, serves to the áblative case*; as, ĩn tē spēs ěst, *in thee is my hope.*

Sūb,<sup>111</sup> *under, as, sūb nōc'tēm, a little before night: sūb jūd'icē ĩs ěst, the strife or matter is before the judge.*

<sup>106</sup> Ā is used only before consonants; āb before vowels; ābs before c, q, and t.

<sup>107</sup> In composition cūm is for the most part changed into cōn-, as, cōnsimilis, *very like*; cōnjū'gō, *I conjoin*: but if the word, with which this preposition is compounded, begin with the letter l, then cōn- becomes cōl-, as cōllā'dō, *I spent with*: or if the word begin with b, p, or m, then cōn- is made cūm-, as cūm'bībō, *I drink together with*, cōmplō'rō, *I bewail together with*:—or, if the word begin with a vowel, the final consonant of the preposition is, in general, dropped; as, cōucēr'vō, *I amass together with*; cō'cūō, *I buy together with*: but the verb ě'dō, *I eat*, retains the n, as, cōm'ēdō, *I eat up.*

<sup>108</sup> Ē is prefixed only to consonants, ex both to consonants and vowels.

<sup>109</sup> Prō in composition usually implies "forward or forth" as prō-mū'vō, *I move forward*; prōdū'cō, *I lead forth*. And, here, it should be observed, that although, as a monosyllable, the preposition prō be long, yet in composition it is frequently short. In some words, indeed, it seems to be habitually short; in others, habitually long; and in others, common.

<sup>110</sup> In composition with adjectives the preposition ĩn generally signifies *not*; as ĩnfir'mūs, *not strong*, that is, *infirm or feeble*; ĩn'ūtilis, *not useful*, that is, *useless*:—but in composition with verbs it usually retains its primitive meaning; as, ĩn'vōlō, *I fly in.*

<sup>111</sup> The preposition sūb in compound words generally weakens or di-

Sūb'tēr, *beneath*, as, sūb'tēr tēr'rām, *under the earth*: sūb'tēr ā'quā, *under the water*.

Sū'pēr, *over*, as, sū'pēr lā'pīdēm, *upon a stone*: sū'pēr vī'rīdī frōn'dē, *upon the green leaf*.<sup>112</sup>

## OF AN INTERJECTION.

AN Interjection is a part of speech<sup>113</sup> which betokens a sudden emotion of mind; be it grief, joy, or other passion.

## THE THREE CONCORDS EXPLAINED.

There are three Concords, or Agreements, in Latin:

### 1. Between the nominative case and the verb.

minishes the signification of any simple word with which it is joined: thus, sūb'rī'dēō, *I laugh a little*, or *I smile*:—but in some instances it retains its original meaning: as sūbserībō, *I write under* or *I subscribe*.

<sup>112</sup> Before dismissing the subject of prepositions it may be right, to notice, that there are four syllables often found in composition with words, but which never occur by themselves:—these are called *Inséparable Prepositions*, and are, ām-, *round about*, dī- vėl dīs-, *asunder*, rē-, *again*, and sē-, *aside* or *apart*: to which some add vē-, *positively not*, and cōn-, *together*, for cūm, *with*.

<sup>113</sup> Interjections express compendiously a whole sentence in one word, —representing, instantly, to the mind of a hearer, some sudden emotion of soul as respects the utterer. A shriek, for example, is a natural sound common to all languages,—and expressive of sudden dread:—a groan is, likewise, a natural sound expressive of deep suffering: a sigh betokens heaviness of heart, whether occasioned by grief, or by desire, or by anxiety. Yet, as no one of these three can be regarded as an articulate sound, they do not fall (properly) under the head of *Interjections*, grammatically so called: though several of the acknowledged interjections have very little articulate in them; thus, 'st, *hush*, hā, hā, hē, *sounds of laughing*.

INTERJECTIONS are usually divided into those of JOY, as, ē'vāx, ȳō, *hey! brave!*—of GRIEF, as, āh, heī, heū, ē'heñ, *ha! woe! alas!* of WONDER, as, vāh, pā'pā, 'range! of PRAISE, as, eū, eū'gē, *well done!*—of SURPRISE, as, ā'tūt, *a, ahá?*—of CALLING, as, hō, ē'hō, *ho, ho! there!*—of ATTENTION, as, hēn, *hah!*—of EXCLAIMING, as, ōh! prōh! *O! ah!* of IMPRECATION, as, vā, *woe on it!*—of DERISION, as, huī, *away! silly* with several others.

And not unfrequently are Nouns used for Interjections:—thus, mā'lūm, *with a mischief!* mī'sērūm, *O wretched!* pāx, *silence!* hush! infān'dūm, *O fy for shame!* nē'sās, *O the villain!* In some instances too the same interjection denotes one passion at one time, and another passion at another:—as, vāh, *O joy*, *O sorrow*, or *O wonder*.—An interjection differs from an adverb, in that it can be put independent of any other word whatever, and be a perfect sentence (if we may so speak) in itself.

2. Between the substantive and the adjective.
3. Between the antecedent and the relative.

### THE FIRST CONCORD

A VERB agrees with its nominative case in number, and in person.

In order to find out the nominative case, ask the question *who?* or *what?* with the verb; and the word that answers to the question is the nominative case to the verb; as, *who reads? who regards not?*

*The master reads, but ye regard not.*  
*Præcēptōr lēgīt, vōs vērō nēglīgītis.*

Sometimes an infinitive mood, or a sentence, is the nominative case to a verb; and sometimes, the substantive to an adjective; and in this event the adjective or the relative must be in the neuter gender: as,

*Dilīcūlō sūr'gērē sālūbērīmū est.*  
*To risc betimes in the mōrning is most whōlesome.*  
*Īn tēm'pōrē vēnī, quōd ōm'nīū est prīmū.*  
*I came in scāson, which is the chief thing of all.*

Two or more nominative cases singular require a verb plural, which must agree with the nominative case of the most worthy person.

Now, the first person is more worthy than the second, and the second more worthy than the third: as,

*Ēgō ēt tū sū'mīs īn tū'tō.*  
*I and thou are in sáfety.*  
*Tū ēt pā'tēr pēriclītā'mīnī.*  
*Thou and thy fāther are in jēopardy.*

The substantive which comes next after the verb, and answers unto the question *whom?* or *what?* made by the verb, shall commonly be the accusative case,—except the verb, by some particular Rule, require another case after it: as,

*Sī cū'pis plācē'rē māgīstrō, ū'tērē dīlīgēntīā.*  
*If you desire to please the master, use diligence.*

*Observe.* In this Example, *māgīstrō* is the dative, and *dīlīgēntīā* the ablative case, according to the Rules of Latin Syntax or The Construction of Latin Grammar.

## THE SECOND CONCORD.

When you have an adjective, ask this question, *who* or *what*? with the adjective; and the word which answers to the question shall be the substantive to the adjective.

The adjective, whether it be a noun, pronoun, or participle, agrees with its substantive in gender, number, and case: as,

Āmīcūs cēr'tūs īn rē īncēr'tā cēr'nītūr.

*A sure friend is discerned in a doubtful affair.*

*Observation 1st.* The masculine gender is more worthy than the feminine, and the feminine (in things animate,) more worthy than the neuter. But, again, in things without life, the neuter gender is the most worthy: as,

Laūs ēt īmpēr'rium quā pēt'is'tī.

*The praise and dominion which thou soughest.*

And in such event, though the substantives or antecedents be of the masculine or feminine gender, and none of them of the neuter, yet may the adjective, or relative, be put in the neuter gender: as,

Ār'cūs ēt cālāmī sūnt bō'nā.

*The bow and arrows are good.*

Ār'cūs ēt cālāmī quā frēg'is'tī.

*The bow and arrows which thou brokest.*

*Observation 2nd.* Two (or more) substantives singular will have an adjective plural; which adjective shall agree with the substantive of the most worthy gender: as,

Rēx ēt rēgī'nā sūnt bēā'tī.

*The king and queen are happy.*

*Observation 3rd.* When, in English, the word "*thing*" is put with an adjective, you may in Latin leave out the substantive "*negō'tiūm*," and put the adjective in the neuter gender: as, *mūltā mē īmpēdī'rūt*, *many things have hindered me.*

## THE THIRD CONCORD.

When you have a relative, ask this question, *who*? or *what*? with the verb; and the word that answers unto the question shall be the antecedent to the relative.

The relative agrees with its antecedent in gender, number and person: as,

Vīr sā'pīt quī paū'cā lō'quītūr.

*The man is wise who speaks few words.*

*Observation 1st.* If the relative clearly refer to two antecedents, or to more, then it must be of the plural number:—as, tū mūl'tūm dōr'mīs, ēt sē'pē pō'tās, quāē ām'bō sūnt cōr-pōrī īnīmī'cā, *thou sleepest much, and drinkest often,—both which things are injurious to the body.*

*Observation 2nd.* When the English word “that” can be turned into “*who*” or “*which*,” it is a relative; otherwise it is a conjunction, expressed in Latin by *quod*, or *ut*: and, in making Latin, the conjunction may be put away, by turning the nominative case to the verb into the accusative, and the verb into the infinitive mood: as, gaū'dēō quōd tū bē'nē vālēs or gaū'dēō tē bē'nē vālērē, *I am glad that you are well*

*Paradigm (or Général Table) of Regular Verbs, showing the Termination of the first and second Persons singular of the several Tenses of the different Moods: —also the Infinitives, Participles, and Supines.*

INDICATIVE MOOD.				
ACTIVE.		1. Présent Tense.		PASSIVE.
C. 1.	-ū'ī,	-ās,	-or,	-ā'rīs,
2.	-ēō,	-ēs,	-or,	-ē'rīs,
3.	-it,	-is,	-it,	-it'rīs,
4.	-iō,	-is,	-iō,	-i'rīs.
2. Præterimperfect Tense.				
C. 1.	-ā'bām,	-ā'bās,	-ā'hār,	-ābā'rīs,
2. & 3.	-ē'bām,	-ē'bās,	-ē'bār,	-ēbā'rīs,
4.	-īē'bām,	-īē'bās,	-īē'bār,	-īēbā'rīs.

<sup>11</sup> There are between thirty and forty verbs of the first conjugation, which terminate in -iō,—and from fifteen to twenty simple verbs (besides their numerous compounds) of the third conjugation, which terminate similarly: these all retain the letter *i* in the imperfect and future tenses of the indicative mood, and in the present of the potential, both active and passive; also in the present participle, the gerunds, and future participle in -iē.



ACTIVE.	3. Preterpérfect Tense.	PASSIVE.
C. 1,2,3,4. -ī,	-ī'sī,   -ūs sīm,	-ūs ēs.

## 4. Preterplúperfect Tense.

C. 1,2,3,4. -ērām,	-ērās,   -ūs ē'rām,	-ūs ē'rās.
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## 5. Fúture Tense

C. 1.	-ā'bō,	-ā'bīs,		-ā'bōr,	-ā'bērīs,
2.	-ēbō,	-ē'bīs,		-ē'būr,	-ē'bērīs,
3.	-ām,	-ēs,		-ār,	-ē'rīs,
4.	-īām,	-īēs,		-īār.	-īē'rīs.

## IMPERATIVE MOOD.

C. 1.	—	-ē,		—	-ā'rē,
2	—	-ē,		—	-ē'rē,
3.	—	-ē,		—	-ērē,
4	—	-ī,		—	-ī'rē.

## POTENTIAL MOOD.

## 1. Présent Tense.

C. 1.	-ēm,	-ēs,		-ēr,	-ēr'īs,
2.	-ēām,	-ēās,		-ēār,	-ēār'īs,
3.	-ām,	-ās,		-ār,	-ār'īs,
4	-īām,	-īās,		-īār,	-īār'īs.

## 2. Preterimperfect Tense.

C. 1.	-ā'rēm,	-ā'rēs,		-ā'rēr,	-ā'rēr'īs,
2.	-ē'rēm,	-ē'rēs,		-ē'rēr,	-ē'rēr'īs,
3.	-ērēm,	-ērēs,		-ērēr,	-ērēr'īs,
4.	-ī'rēm,	-ī'rēs,		-ī'rēr,	-ī'rēr'īs.

## 3. Preterpérfect Tense.

C. 1,2,3,4. -ērīm,	-ērīs,		-ūs sīm,	-ūs sīs.
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## 4. Preterplúperfect Tense.

C. 1,2,3,4. -īs'sēm,	-īs'sēs,		-ūs ēs'sēm,	-ūs ēs'sēs.
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## 5. Fúture Tense.

C. 1,2,3,4. .ō,	-ērīs,		-ūs ē'rō,	-ūs ē'rīs.
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	ACTIVE.	INFINITIVE MOOD.	PASSIVE.
C. 1.	-ā'rě, -īs'sě, -ū'rūm ēs'sě,	-ā'rī, -ūm ēs'sě,	-ūm ī'rī,
2.	-ē'rě, -īs'sě, -ū'rūm ēs'sě,	-ē'rī, -ūm ēs'sě,	-ūm ī'rī,
3.	-ērě, -īs'sě, -ū'rūm ēs'sě,	-ī, -ūm ēs'sě,	-ūm ī'rī,
4.	-ī'rě, -īs'sě, -ū'rūm ēs'sě,	-ī'rī, -ūm ēs'sě,	-ūm ī'rī.

## PARTICIPLES.

	<i>Présent.</i>	<i>Future.</i>	<i>Past.</i>	<i>Future.</i>
C. 1.	-āns,	-rūs,	-ūs,	-dūs,
2.	-ēns,	-rūs,	-ūs,	-dūs,
3.	-ēns,	-rūs,	-ūs,	-dūs,
4.	-īēns,	-rūs,	-ūs,	-dūz

## SUPINES.

C. 1,2,3,4.	-ūm,	-ū.
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END OF THE ACCIDENCE.

# RULES

## FOR THE

### GENDERS OF NOUNS.

☞ These Rules being in Hexámeter verse, and Látin verse requiring such final syllables as have either a *vowel*, or a *diphthong*, or *m* for terminational letter, to be elided, or at least to be very sparingly pronounced when the following word begins with a vowel or a diphthong, all the syllables which, in scánning, are cut off by the figures *Synalæpha* and *Ecthlipsis*, are here printed in a smaller typo than the rest of the text. Now respecting final *m* before an initial vowel, or an initial diphthong, it is to be remarked, that the *m* itself is not dropped, but that the vowel before it is silent, or nearly silent; while the final *m* is so pronounced as to seem (to a hearer) to begin the word which follows it. Thus, in the third line below, "*fluviorum; ut, Tibris,*" ought to be pronounced as if written "*fluvior; mut, Tibris.*"

\*.\* In these verses, as was mentioned indeed at the end of the Préface, all short final syllables ending in a consonant are marked long (*by position*) before an initial consonant; but syllables lengthened by *cæsura* are marked short, with an asterisk after them. And note, a dagger set after any particular short syllable denotes that though the syllable is *short in itself*, yet it is *long by position* in the verse.

*Observ.* All Rules in verse are best committed to memory by scanning them on the fingers in learning them, and afterwards (for the first week at least) by repeating them in this manner when learned: for thus the toil of learning them is greatly diminished, and the retention of them will be more lasting.

## PROPER NAMES.

### 1. Masculine.

*Pröpr'ia quæ mārribūs trībūn'tūr mās'culā d'cās:*  
*ut sūnt Dīvōrūm; Mārs, Bāc'c'ūs, Apōlō: trivōrūm;*  
*ut, Cā'tō, Virgīliūs: fluviorum; ut, Tib'ris, Ōrōn'tēs:<sup>1</sup>*  
*mēn'siūm; ut, Ōctōbēr: vēntōrum; ut, Libs, Nō'tūs, Aū'stēr.*

<sup>1</sup> To the names of rivers might be added those of mountains, as being, for the most part, masculine: such are, Hē'licōn, At'lās, Pē'tiōn, Jū'rā, Cīthā'rōn. But to this Rule there are exceptions in regard both of the one and the other: for, the names of several rivers in .ā, not increasing in the genitive case, are feminine, conformably to the First Special Rule for the Genders of Nouns. Thus, Ā'l'būlā, the ancient name of the Tiber Mār'tronā, the Marne, Sē'quānā, the Seine, with some others; are feminine: and of mountains, also, many take their gender from the termination: thus Ā'tnā, Ā'tnā, mount Ā'tna, Ō's'sā, Ō's'sā, Os'sa, Ē'tā, Ē'tā, Ē'ta, Ā'l'pēs, Ā'l'pīnū, the Alps, are feminine; and Sō'rāc'tē, Sō'rāc'tis, mount Soracte, neuter.

## 2. Féminine.

*Prōp'riā fām'nēum rēfērētū nōmīnā sēx'um, fām'nēō gēnērī trībūn'tūr : s'ē ē Dēārūm sūnt ; ūt Jū'nō, Vē'nūs : mālīēbrīa ; ūt, Ān'nā, Phīlōtīs : ūr'bīum ; ūt, Ēlīs, Opūs : rēgīōnum ; ūt, Grēcīā, Pēr'sīs ; īn'sūlā ītēm nōmēn ; cēū Crētā, Brītān'nīā, Cyp'rūs.<sup>2</sup> Excēptiēndū tūmēn quā'dām sūnt ūr'bīum ; ūt, īs'tā<sup>3</sup> mā'scūlā : Sūl'mo, Āgrāgās : quā'dām ncūtrālīa ; ūt, Ārgēs, Tībūr, Prānēs'te ;<sup>4</sup> ēl gē'nūs Ān'xūr quōd dāt ūtrūmquē.*

## NOUNS APPELLATIVE.

## 1. Féminine Gender.

*Appellātīva ār'bōrum ērūt mālīēbrīa ; ūt, āl'nūs, cūprēs'sūs, cēdrūs. Mās spīnūs, mās olēūs'tēr :<sup>5</sup> ēt sūnt ncūtrā, sīlēr, sūbēr, thūs, rō'būr, ācēr'quē.*

## 2. Epicene Nouns.

*Sūnt ētīām Pōlīcrūm ; cēū pās'sēr, hīrūn'dō ; Fērārūm ; ūt, tīg'rīs, vūlpēs : ēt Pis'cīum ; ūt, ōs'trēā, cētūs, dīc'ta ēpicēnū :<sup>7</sup> quībūs vōx īp'sū gē'nūs fērēt āp'tūm.*

<sup>2</sup> The names of some few countries, as Pōn'tūs, a région bordering upon the Euxine sea, are, by their termination. masculine ; in conformity to the Special rather than to the General Rule.

<sup>3</sup> Although the names of most islands be feminine, yet Āl'bīōn, the island of Great Britain, which (like Pōlīōn, mentioned in the first note above) ought, by its termination, to hereafter, is more properly masculine.

<sup>4</sup> The names of most towns ending in -o, and all plural names of cities in -i, are masculine : as, Hīp'pō, a town of Africa, Phīlīp'pī, a city of Macedonia, Gā'bī, a city of the Volsci, Pārī'sū, Pārīs, the metropolis of France.

<sup>5</sup> Several other exceptions might be added, particularly of names of the second declension ending in -ōn, as Āb'y'cōn, a city on the Hellespont, but which was more frequently written Āb'y'dūs, of the feminine gender. Some grammarians, however, class all proper names in -ōn, under the head of nouns in -um.

<sup>6</sup> To these masculines add pul'c'rū, buckthorn, rhām'nūs, rhēnberry bush, and vē'pēs, a lrier ; which, though shrubs rather than trees, come as properly under this Rule, as mō's'tūs, a myrtle, and many others. Cūprēs'sūs, a cypress, lār'ix, a larch, lō'lūs, the lotus-tree, and rū'būs, a bramble, with a few more, are occasionally masculine, and may therefore be said to be of doubtful gender.

<sup>7</sup> In some animals the difference of sex is not immediately obvious ; neither, indeed, for the general purposes of language, is it necessary to ascertain it. In Latin, the names of animals of this description are called Nouns Epicene, of which the gender (like that of the names of

## 3. Neúter Gender.

*Ā'tāmēn ēx cūnc'tīs sūp'rū, rēliquīs'quē, nōtān'dūm,  
ōm'nē quōd ēx'it in -ūm,† scū Grāw'cūm, sī vē Lātī'nūm,  
ēs sē gē'nus neū'trūm :<sup>9</sup> sīc īnvūriā'bīlē nō'mēn.*

## FIRST SPECIAL RULE.

NOUNS NOT INCREASING ARE FEMININE.

*Nō'mēn nōn crēs'cēns gēnūt'vō ; cū cūrō cār'nīs,  
cāp'rā cāprāw, nū'bēs nū'bīs ; gē'nūs ēst mūlīc'brē.*

## 1. Nouns Masculine excepted.

*Mās'culū nō'mīna in -ā\* dicūn'tūr mūl'tā vīrō'rūm :  
ūt, scrī'ba, ā's'sēclā, scūr'ra, ēt rā'būlā, līx'ā, lānīs'tā.  
Mās'culū, Grāw'cūm quōt dēclīnā'tiō prīmā  
fūn'dit in -ās, ēt in -ēs ;<sup>9</sup> ēt ūb il'lis quōt pēr ā'fī'unt :  
ūt sāt'rāpās sāt'rāpa, āthlētēs āthlētā.<sup>10</sup> Lēgūn'tūr  
mās'culā ī'tēm, vēr'rēs, nātā'lis, āquā'lis : ūb ā's'sē  
nāt'a : ūt, cētū's'sis : cōnjūn'gē līē'nīs, ēt ōr'bīs,  
cāl'lis, caū'lis, fōl'lis, cōl'lis, mēn's'sis, ēt ēn's'sis,  
fūs'tīs, fū'nīs, cēn'chrīs, pā'nīs, crī'nīs, ēt īg'nīs ;  
cās'sīs, fās'cis, tōr'rīs, sēn'tīs, pīs'cis, ēt ūn'guīs ;  
ēt vēr'mīs, vēc'tīs, pōs'tīs : sōciē'tūr ēt āx'īs.<sup>11</sup>*

inanimate things) is regulated by the termination. Thus, by the Special Rule for the ending, pās'sēr, a sparrow, cūr'rūs, a raven, cē'tūs, a whale, are masculine ; whilst vīl'pēs, a fox, fē'lis, a cat, ā'quīlā, an eagle, are feminine ; although each includes both the male and female. The names however of several animals, in which the difference of sex is not always instantly apparent, are to be excepted : such, for example, as tāl'pā, a mole, dā'mā, a deer, pēr'dīx, a partridge, lī'nāx, a snail, of doubtful gender : vēr'mīs, a worm, lē'ō, a lion, mūs, a mouse, dēl'phīn, a dolphin, masculine : cū'nīs, a dog or bitch, būs, a cow or ox, sūs, a hog, common of two genders, that is, both masculine and feminine.

<sup>9</sup> Though this Rule holds good in most instances, yet the names of women, as Glȳcērīūm, *Glȳcery*, must be excepted :—to these, also, may be added, the names of slugs, and of gems.

<sup>10</sup> As tīā'rās, a turban or sash for the head ; ācī'nācēs, a scymitar or falchion. In Greek, both these nouns are of the first declension ; but in Latin, the former is of the first declension, and the latter of the third.

<sup>11</sup> To these exceptions in -ā, add nē'pā, a scorpion ; also, the proper name Ā'drīū or Hā'drīā, the Adriatic sea or gulf : as being of the masculine gender.

<sup>12</sup> In like manner must be excepted cū'cūmīs, a cucumber, mōlā rīs, a mill-stone, ōr'ehīs, a sort of herb, also a fish ; with some others.

*Mās'cūla in -ēr;† coū, vēn'tēr; in -ōs,† rēl -ūs; ūt, lō'gōs, ān'nūs.*

*Fām'nēi at gē'nērīs sūnt, mā'tēr, hū'mūs, dō'mūs, āl'vūs, ēt cō'lūs, ēt quā'r'tā prō frūc'tū fī'cūs, ācūs'quē, pōrticūs, āt'quē trī'būs, sōc'rūs, nū'rūs, ēt mā'nūs, ī'dūs : hūc ā'nūs āddēn'da ēst, hūc mŷ'stīcā vān'nūs Iāc'chī.*

*Hīs jūn'gās -ōs in -ūs† vēr'tēn'tiā Grā'cā : pāp'y'rūs, āntīdōtūs, cōs'tūs, dīphthōn'gūs, bŷ's'sūs, ābŷ's'sūs, crŷstāl'lūs, sŷ'nōdūs, sāpphī'rūs, ērē'mūs, ēt Arc'tūs : cūm mūl'tīs ā'lūs, quā nūnc pērscribēre lōn'gum ēst.<sup>12</sup>*

## 2. Nouns Neuter excepted.

*Neutrūm nō'mēn in -ē,\* sī gīg'nēt -īs; ūt mā'rē, rē'tē : ēt quōt in -ōn,† pēr -ī<sup>13</sup> flēx'ā lē'gās; ūt bār'bītōn, ād'dē. Est neutrūm hippō'mānēst gē'nūs, ēt neū'trūm cācōē'thēs:<sup>14</sup> ēt vī'rūs, pēl'āgūs:<sup>15</sup> neutrūm mō'dō, mās mō'dō, vūl'gūs.*

## 3. Nouns of the Doubtful Gender excepted.

*Incēr'ti gē'nērīs sūnt tāl'pa, ēt dā'mā, cānā'līs, ēt cŷ'tīsūs, bāl'lūnūs, clū'nīs, fī'nīs, pēnūs, ām'nīs, pām'pīnūs, ēt cōr'bīs, līn'tēr, tōr'quīs, spē'cūs, ān'guīs, prō mōr'bō fī'cūs, fī'cī dāns, āt'quē phāsē'lūs, lē'cŷ'thūs, āc ā'tōmūs, grōs'sūs, phā'rūs, ēt pāradī'sūs.<sup>16</sup>*

† The syllables -ēr and -ōs in this line being in themselves short, although long by position in the verse, I have set a dagger to mark this circumstance, that the learner may not confound them with -ēr and -ōs of the second Spécial Rule, from which they are quite different in sound. Many, however, make no distinction in the pronunciation between -ēr and ēr, nor between -ōs and -ōs!

<sup>12</sup> Such as *dīālēc'tūs*, a dialect or manner of speech, *mē'thōdūs*, a method or mode, *pē'rī'ōdūs*, a period or perfect sentence.

<sup>13</sup> Although the scanning of the verse before us requires this *i* to be short, yet final *i*, of the genitive singular of the second declension, is always long. Such examples as *ē* for *ě* in the preceding line, *ā* for *ǎ* in the first verse of the First Exception to the First Spécial Rule, and *ī* for *ĩ* here, with many others that might be named, detract greatly from the merits of these Rules.

<sup>14</sup> Also, though occurring less frequently, *nēpēn'thēs*, *būgloss*; and *pā'nēc's*, *all'heral*, a sort of herb, are neuter: and several others.

<sup>15</sup> The two nouns, *sēx'ūs*, *sex*, and *spē'cūs*, a den or lurking-place, are often of the neuter gender: but the former, especially when of the fourth declension, is perhaps more properly masculine; and the latter, (as may be seen in the next exception) is of doubtful gender, being sometimes masculine, and sometimes feminine, as well as neuter.

<sup>16</sup> To these may be added *cār'būs*, *cambric* or *lawn*, also *sail-cloth*, which, in the singular number, is either feminine or masculine; and, in

## 4. Nouns of the Common of two Genders excepted.

*Cōmpōsītum ā vēr'bō dāns -ā,\* cōmmūnē dūō'rūm ēst :*  
*Grājū'gēna ā gīg'no, āgrī'cōla ā cō'lo, id ēd'vēnā mōn'strānt*  
*ā vē'nō: ād'dē sē'nēx, aūrī'ga, ēt vēr'nā, sūdā'līs,*  
*vātēs, ēxtōr'ris, pātrūē'līs, pēr-quē-duēl'līs,*  
*āffī'nīs, jū'vēnīs, tēs'tīs, cī'vīs, cā'nīs, hōs'tīs.*

## SECOND SPECIAL RULE.

NOUNS INCREASING WITH THE ACUTE ACCENT ON THE PENULT  
 OF THE GENITIVE CASE ARE FEMININE.

*Nō'mēn, crēsēcē'n'lis pēnūl'timā sī gēnītī'vī*  
*syl'lāba ācūtā sō'nāt, vē'lūt hēc, pī'ētās pīētā'tīs,*  
*vīrtūs vīrtū'tīs, mōn'strānt, gē'nūs ēst mūl'tē'brē<sup>17</sup>*

## 1. Nouns Masculine excepted.

*Mās'culū dīcūn'tūr mōnōsyl'lābū nō'mīnū quē'dām :*  
*sāl, sōl, rēn, ēt splēn, Cār, Sēr, vīr, vās vū'dīs, ās, mās,*  
*bēs, Crēs, prūs, ēt pēs, glīs glī'ris hū'bēns gēnītī'rō ;*  
*mōs, flōs, rōs, ēt Trōs, mūs, dēns, mōns, pōns, sēmūl ēt fōns ;*  
*sēps prō sērpēn'te, ēt gryps, Thrāx, rēx, grēx grēgīs, ēt*  
*Phrȳx.<sup>18</sup>*

*Mās'culā sūnt ē'tiām pōlysyl'lāba īn -n ; ūt, Ācār'nān,*  
*lī'chēn, ēt dēl'phīn :<sup>19</sup> ēt īn -ō-sīg'nān'tiā cōr'pūs ;*  
*ūt, lē'ū, cūr'cū'līō : sīc sē'nū, tēr'nū, sēr'mō.*

the plural number, neuter : *pēlūm'bēs, a pigeon*, is likewise a noun of doubtful gender ; in Virgil, however, it is feminine, consentingly with the First Spécial Rule.

<sup>17</sup> To this Rule, of course, belong all nouns whereof the penult of the genitive case (increasing) is sharp ; whether the syllable be long or short. Thus *rēs*, genitive, *rē'i*, a thing, *grūs*, genitive, *grū'is*, a crane, increase sharp, (although the penult of the genitive be short,) as well as *dī'ēs*, genitive, *dīē'i*, a day, or *līs*, genitive, *lī'tīs*, strife, which have the penult of the genitive case long.

<sup>18</sup> To these masculines add *lār*, a fire-side or household god, *sāl'ār*, a trout, *vōl'vūx*, a worm called a vine-féetter, and some few others.

<sup>19</sup> The words *lī'chēn*, and *dēl'phīn*, are (properly speaking) dissyllables, rather than polysyllables ; but by " *pōlysyl'lābū*," in the preceding verse we are to understand words of more than one syllable. Hence the Rule applies to such dissyllables as *gnō'mōn*, the stile of a dial, *pē'ān*, a song or hymn to Apōllo, as well as to the trisyllables *āt'tūgēn*, a snipe, and *Ācār'nān*, a man of Acarnania.

*Mās cūla* in -ēr, -ōr, ēt -ōs : *ccū*, *crā'tēr*, *cōn'ditōr*, *hērōs* :  
*hīs*, *tōr'rēns*,<sup>20</sup> *nēr'rēns*, *ō'r'rēns*<sup>21</sup> *cōnjūn'gē*, *cliēns'quē* ;  
*āl'quē* *bī'dēns instrūmētūm*, *cūm plū'rībūs* in -dēns :  
*ād'dē* *gīgās*, *ē'lēphās*, *ā'dāmūs*, *Gūrāmās'quē*, *tāpēs'quē*,  
*āl'quē* *lē'bēs*, *sic ēt* *nūg'nēs*,<sup>22</sup> *ūnūm'quē* *mērī'dī-*  
*ēs nō'mēn quīn'tā* : *ēt quā* *cōmpōnūn'tiūr*, *āb ās'sē*,  
*ūt dō'drāns*, *sēmīs* :<sup>23</sup> *Jūngān'lūr* *mās'cūlā*, *Sām'nīs*,  
*hūr'drōps*, *ēt thō'rāx* : *jūn'gās quō'quē* *mās'cūlā*, *vēr'vēr*,  
*phō'nix*, *ēt bōm'bŷx* *prō cērmī'cūlō* : *Ā'tāmēn ēx hīs*  
*sūnt mūltī'brē gē'nūs*, *Sŷ'rēn*, *nēc'nōn sō'rōr*, *ūx'ōr*.

## 2. Nouns Neuter excepted.

*Sūnt nēutrā'lia ēt hīc mōdōsŷllābū nō'mīnā* ; *mēl*, *fēl*,  
*lāc*, *far*, *vēr*, *īcs*, *cōr*, *vās*, *vā'sis*, *ōs* *ōs'sis*, *ēt* *ō'rīs*,  
*rūs*, *thūs*, *jūs*, *crūs*, *pūs*. *Ēt* in -āl *pōlŷsŷllābā*, in -ār'quē,<sup>24</sup>  
*ūt*, *cūpītāl*, *lā'quēār*. *Nēū'trum* *ā'lēc*, -lēx *mūltī'brē*.

## 3. Nouns of the Doubtful Gender excepted.

*Sūnt dī'bīl' gē'nērīs*, *scrōbs*, *sēr'pēns*, *būbō*, *rūdēns*, *grūs*,  
*pēr'dix*, *lŷnŷx*, *lŷmāx*, *stūrps* *prō trūn'cō*, *pē'dīs ēt cālŷ* :  
*ād'dē* *dŷēs* ; *nū'mērō tān'tūm* *mās* *ēs'tō* *sēcūn'dō*.

## 4. Nouns of the Common of two Genders excepted.

*Sūnt cōmmū'nē*, *pār'rēns*, *auctōr'que*, *īn'fāns*, *ādōlēs'cēns*,  
*dūx*, *īl'lēx*, *hūr'rēs*, *ēx'lēx* : *ā frōn'tē* *crēū'tā*,  
*ūt*, *bī'rōns* : *cūs'tōs*, *bōs*, *fūr*, *sūs*, *āl'quē* *sūcēr'dōs*.

<sup>20</sup> In like manner of the masculine gender, *cōn'flūēs*, a meeting of two rivers, *prō'flūēs*, a stream or current, *rē'flūēs*, the refluxent tide : with several other nouns resembling the present participle of verbs.

<sup>21</sup> At the same time, too, *ōc'eidēns*, the west, is to be excepted as masculine. This word (as well as *ō'r'rēns*) is properly a present participle : the substantive *sōl*, the sun, being understood.

<sup>22</sup> To these might justly be added several other Greek nouns in -ēs, making -ētīs in the genitive case ; as, *hēr'pēs*, a cutaneous eruption.

<sup>23</sup> In *sēmīs*, (which is a contraction for *sēmīās* ; as *dō'drāns* is, for *dēēs* *quā'drāns*.) the final syllable is long by crasis. And here it may be seasonably noticed that all the derivatives of *ūn'ciū*, an ounce, as well as those of *ās*, a pound, are masculine ; as *quīn'ciūx*, five ounces, *sēptūāx*, seven ounces.

<sup>24</sup> This exception applies to dissyllables (as *cāl'cār*, a spur), as well as to polysyllables properly so called : but *sŷ'lār*, a trout, or young salmon, (as we remarked in note 10 above) is masculine.



## THIRD SPECIAL RULE.

NOUNS INCREASING GRAVE IN THE PENULT OF THE GENITIVE  
ARE MASCULINE.

*Nō'mēn, crēsēcēn'tīs pēnūl'tīmū sī gēnītī'vī  
sūt grū'vīs, ūt sān'guīs gēnītī'vō sān'guīnīs, ēst mās.*

## 1. Nouns Féminine excépted.

*Fēmīnēi gē'nērīs sūt hýpērdissýl'lābōn in -dō,  
quōd dīmīs, āt'que in -gō, quōd dāt -gīnīs, in gēnītī'vō :  
īd tī'bi dūlcē'dō fū'ciēs dūlcē'dīmīs, īd'quē  
mōn'strāt cōmpā'gō cōmpā'gīnīs : ād'jicē vīr'gō,  
grān'dō, fī'dēs, cōm'pēs, tē'gēs, ēt sē'gēs, āy'bōr, hýēms'quē :  
sic chlā'mýs, ēt sīn'dōn, Gōr'gōn, ī'cō', ēt Āmā'zōn.<sup>25</sup>  
Grā'cūla in -ās,† vėl in -īs † fīn'īta; ūt, lām'pās,<sup>26</sup> iās'pīs,  
cās'sīs, cūs'pīs :<sup>27</sup> ī'lēm mū'liēr, pē'cūs ēt pē'cūdis dāms :  
hīs fōr'fēx, pē'l'lēx, cā'rēx, sī'mūl āt'quē sup'pē'l'lēx,  
āppēn'dīx, hýs'trīx, cōxēn'dīx, ād'dē fīlīx'quē.<sup>28</sup>*

## 2. Nouns Neúter excépted.

*Īst neūtrā'lē gē'nūs sīg'nāns rēm nōn ānīmā'tīm  
nō'mēn in -a, ūt problē'ma; -ēn, ūt ō'mēn; -ār, ūt jū'bār;  
ūr † dūns,  
ūt jē'cūr; -īs,† ūt ō'nūs; -pūt, ūt ō'cēpūt. Āt'tūmēn ēx hīs  
mās'cūlā sūnt pēc'tēn, fūr'fūr. Sūnt neū'trā, cādā'vēr,  
vēr'bēr, ī'tēr, sū'bēr, prō fūn'gō tū'bēr, ēt ū'bēr,  
gīn'gībēr, ēt lū'sēr, cī'cēr ēt pī'pēr, āt'quē pāpā'vēr,  
ēt sī'sēr : hīs ād'dās neū'tra, iē'quōr, mār'mōr, ādōr'quē,<sup>29</sup>  
āt'quē pē'cūs quān'dō pē'cōrīs fū'cīt in gēnītī'vō.*

<sup>25</sup> To these may likewise be joined āc'dōn, a *nightingale*, and hāl'eýōn, a *kingfisher*, with a few others.

<sup>26</sup> This excéption extēds only to nouns in -ās, máking -ādīs (or -ādōs) in the génitive case : for Greek nouns in -ās máking -ātīs, as hī'eērās, hū'eērātīs, *fénugreek*, are neúter ; save ā'nās, a *duck*, which is of the cōmmon gēnder.

<sup>27</sup> To this excéption, of course, belong such words as pū'e'sīs, pū'e'sēōs, *póesy* or *poetry*, mētāmōr'phōsīs, mētāmōr'phō'sēōs, a *transfórmation* : — these, howéver, sōmetimes take the Látin inflexion, and have simply -īs, in the génitive ; falling, as to their gēnder, under the First Spécial Rule.

<sup>28</sup> The fōllowing, likewise, are féminine : fū'līx, a *coot*, lāgō'pūs, the *white párridge*, lēn'dīx, a *mággot*, pō'lýthrīx, *maidenhair*, tō'mēx, a *cord* or *rope*, and mē'r'gēs, a *hándful* : to which some add bā'e'cār, *ploughman's-nard*, but this noun is properly neúter ; sōmetimes, howéver, it is wríten bā'e'cārīs in the nóminative case, and is then féminine.

<sup>29</sup> This noun incréases eíther long, or short, in the génitive case, or

## 3. Nouns of the Doubtful Gender excepted.

*Sunt dūbī gēnērīs, cār'dō, mār'gō, cī'nīs, ō'bēx,  
for'cēps, pū'mēx, im'brēx, cōr'tēx, pūl'rīs, ādēps'quē :  
ād'dē cū'lēx, nā'trīx, ēt ō'nīx cūm prō'lē, sīlēx'quē ;<sup>29</sup>  
quā'm'eīs hāc mē'lūs vult mās'cūlū dīcēr ū'sūs.*

## 4. Nouns Common excepted.

*Cōmmūnīs gēnērīs sūnt īs'tū ; vī'gīl, pū'gīl, ēx'ūl,  
prā'sūl, hō'mō, nē'mō, mār'tīr, Lī'gūr, aū'gūr, ēt Ār'cās.  
āntīstēs, mī'lēs, pē'dēs, īntēr'prēs, cō'mēs, hōspēs ;  
sīc ā'lēs, prā'sēs, prīn'cēps, aū'cēps, ē'quēs, ōb'sēs ;<sup>31</sup>  
āt'que ū'līa ā vēr'bīs quā nō'mīnā mūl'tū crēān'tūr ;  
ūt, cōn'jūx, jū'dēx, vīn'dēx, ō'pīfēx, ēt ūrūs'pēx.<sup>32</sup>*

## ADJECTIVES.

*Adjēctīva ū'nām dūntāx'āt hābēn'tiū vō'cēm ;  
ūt, fē'līx, aū dāx, rē'tīnēnt gē'nūs ōm'nē sūb ū'nā :  
sūb gē'mīnā sī vō'cē cū'dānt, vē'lūt ōm'nīs, ēt ōm'nē,  
vōx cōmmū'nē dū'm prī'or ēst, vōx āl'tērā nēū'trūm :  
āt sī trēs vā'rīānt vō'cēs ; sū'cēr ūt, sū'cra, sūc'rūm ;  
vōx prī'ma ēst mās, āl'tērā fē'mīnā, tēr'tiā nēū'trūm.*

*Āt sūnt quā'fēx'ū prō'p'e sūbstāntī'vā vōcā'rēs,  
adjēctī'vā tā'mēn nātūrā ūsū'quē rēpēr'tā :  
tā'līa sūnt, paū'pēr, pū'bēr, cūm dē'gēnēr, ū'bēr,  
ēt dī'vēs, lū'cūplēs, sōs'pēs, cō'mēs, āt'que sūpēr'stēs :  
cūm paū'cīs ū'līs, quā lēctiō jū'stū dōcē'bīt.*

rather, perhaps, it always increâses long, and consequently ought to have been classed under the Second Special Rule : ū'dūs from which comes the genitive ū'dūrīs with short penult, is of course neuter, falling under the same exception as ō'nūs. The adjective ūdō'rēūs seems to owe derivation to ū'dūr, ūdō'rīs.

<sup>29</sup> With these may be conjoined rā'nēx, a sort of abdominal swelling or tumour, rū'mēx, sōrrel, vā'rīx, a swollen vein, and stī'rāx, a sort of gum ; though in the best authors they are generally masculine.

<sup>31</sup> To these may be added the Greek noun ū'nūs, a duck or drake, as being both masculine and feminine : also, quā'drūpēs, a four-footed beast.

<sup>32</sup> Several verbal nouns falling under this head, as to gender, end in -ēps, from cū'piō, I take, as, mū'nīcēps, a burgess ; in -cēn, from cā'nō, I sing, as, cōr'nūcēn, a horn-blower ; in -fēx, from fī'ciō, I make, as, ārtīfēx, an artificer : and in -spēx, from spē'ciō, I view, as, aūs'pēx, a diviner by birds : with many in -dēx, as īndēx, an indicator.

*Hæc præprimum quændam sibi flexum adsiscerè gaudent :  
campēstēr, vōlūcēr, cēlēbēr, cēlēr, atquē salūbēr :  
jūn'gē pēdēstēr, ēquēstēr, et acēr : jūn'gē pālūstēr,  
ac ālūcēr, sylvēstēr : ut hūc tū sic vāriābīs ;  
hūc cēlēr, hæc cēlērīs neūtro hūc cēlērē : aut ālīlēr sic ;  
hūc atquē hūc cēlērīs, rur'sum hūc cēlērē est tibi neūtrūm.*

## OF HETEROCLITE OR IRREGULAR NOUNS.

*Quæ gēnūs aut flexum vāriūt, quæcūnquē nōcāto  
rītū dēfīciūt supērant, Hētērocītū sūnt.*<sup>33</sup>

<sup>33</sup> *Irregular Nouns* are of three different sorts or kinds : I. *Variant*. II. *Redundant*. III. *Defective*. And these three sorts admit each of several subdivisions : as, 1. *Variant* in *Gender*. 2. *Variant* in *Flexion*. 3. *Variant* in *Meaning*. Again, 1. *Redundant* in *Termination*. 2. *Redundant* in *Gender*. 3. *Redundant* in *Declension*. And, 4. *Redundant* in *Case*. Likewise, 1. *Defective* in *Number*. And, 2. *Defective* in *Case*.

### I. VARIANTS.

1. NOUNS VARYING THEIR GENDER MAY BE CLASSED AS FOLLOWS :

1. *Nouns Masculine in the Singular Number, and Neuter in the Plural.*

Avēr'nūs, a lake of Campānia,	Pangē'ūs, a promontory of Thracē,
Din'dymūs, a hill of Phrygia,	Tā'nūrūs, a promontory of Lacōnia,
Is'mūrūs, a hill of Thracē,	Tār'tārūs, the abode of the dead,
Mā'nulūs, a hill of Arcādia,	Tā'gētūs, a hill of Lacōnia.

2. *Nouns Feminine in the Singular Number, and Neuter in the Plural.*

Car'būs, sail-cloth, | Pēr'gumūs, Troy, | Sup'el'ēx, household stuff.

3. *Nouns Neuter in the Singular Number, and Masculine in the Plural.*

Ar'gūs, a city of Greece, | Cœ'lum, heaven, | Ely'sium, the Elysian realm.

4. *Nouns Neuter in the Singular Number, and Feminine in the Plural.*

Bal'nēum, a bath,	Ē'pulum, a banquet,
Dēl'eium, a delight,	Nū'dinum, market-day.

Of these, *bal'nēum* is either feminine or neuter in the plural number.

5. *Nouns Masculine in the Singular, and Masculine or Neuter in the Plural.*

Jō'eūs, a jest, | Lō'eūs, a place, | Sīb'ilūs, a hiss.

Of these, *jō'eūs* and *lō'eūs* were at first declined regularly : but there were also two nouns, *jō'eum* and *lō'eum*, of the neuter gender, which went at length into disuse in the singular number ; and the other two, into disuse in the plural. Yet, even in the plural number, *lō'ei* may be used in the sense of *points of position* : and the neuter noun *sīb'ilum* is found in several authors.

## Nouns changing their gender and declining.

*Hæc gē'nūs, æc flēx'ūm, pā'r'tim vār'iān'tiū cō'r'nīs ;*

*Pēr'gāmūs in nū'mērō plūrā'li Pēr'gāmā gīg'nit.*

*Dāt prī'or hīs nū'mērūs neū'trūm gē'nūs, ā'tēr ū'trūm'quē,*  
*rās'trūm cūm fræ'nō, fī'lūm, sī'mīl ā't'quē cāpīs'trūm :*

*Ā'r'gōs ī'tem, ēt cā'lūm, sūnt sīn'gūlū neū'trū : sēd aū'dī,*

*mās'cūlū dūntāx'āt cā'lōs vōcātā'rīs, ēt Ā'r'gōs :*

*fræ'nā sēd ēt fræ'nōs, quō pāc'to ēt cā'tērū fōr'mānt.*

*Plūrā'lis nū'mērūs gē'nūs hīs sōlēt ād'dere ū'trūm'quē ;*  
*sī'bīlūs ā't'quē jō'eūs, lō'eūs.—Hīs quō'quē plūrīmā jīm'gās.*

## 6. Nouns Neuter in the Singular, and Masculine or Neuter in the Plural.

<i>Cāpīs'trūm, a halter or headstall,</i>	<i>Fræ'nūm, the bit of a bridle,</i>
<i>Fī'lūm, a thread or string,</i>	<i>Rās'trūm, a rake or hárrrow.</i>

## II. NOUNS VARYING THEIR FLECTION, ARE :—

1. *Vās, a vessel*, which is of the third declension, in the singular number ; and of the second declension, in the plural.

2. *Jū'gērūm, an acre of ground*, which is of the second declension, in the singular number ; and of the third declension, in the plural.

## III. NOUNS VARYING THEIR MEANING IN THE PLURAL, ARE :—

Singular.		Plural.	
<i>ā'dēs,</i>	<i>a temple,</i>	<i>ā'dēs,</i>	<i>a house,</i>
<i>cō'piā,</i>	<i>plenty,</i>	<i>cō'piā,</i>	<i>forces,</i>
<i>facūltās,</i>	<i>opportunity,</i>	<i>facūltā'tēs,</i>	<i>means,</i>
<i>fī'nīs,</i>	<i>an end,</i>	<i>fī'nēs,</i>	<i>boundaries,</i>
<i>fōrtū'nā,</i>	<i>fortune,</i>	<i>fōrtū'nā,</i>	<i>possessions,</i>
<i>fūr'fūr,</i>	<i>bran;</i>	<i>fūr'fūrēs,</i>	<i>scurf,</i>
<i>mōs,</i>	<i>a custom,</i>	<i>mō'rēs,</i>	<i>manners,</i>
<i>ō'pis,</i>	<i>aid,</i>	<i>ō'pēs,</i>	<i>wealth,</i>
<i>sāl,</i>	<i>salt,</i>	<i>sālēs,</i>	<i>flashes of wit.</i>

To these might several others be added :—with many, indeed, which have very different significations even in the same number.

## II. REDUNDANTS.

## NOUNS REDUNDANT MAY BE CLASSED AS FOLLOWS :—

1. *Nouns Redundant in Termination only* :—such, for example, as, *ār'bōr vėl ā'r'būs, a tree ; hō'nōr vėl hō'nōs, honor ; lā'bōr vėl lā'būs, labor ; lē'pōr vėl lē'pōs, mirth ; vō'mēr vėl vō'mīs, a plough-share.*

2. *Nouns Redundant in Termination, with change of Gender* :—thus, *bū'cūlūs vėl bū'cūlūm, a staff ; hār'bitūs vėl hār'bitōs vėl hār'bitōn, a harp ; sī'bīlūs vėl sī'bīlūm, a hissing ; ī'līōs vėl ī'līōn vėl ī'līūm, the city of Troy ; mū'gīl vėl mū'gīlis, a mallet ; and a host besides.*

3. *Nouns Redundant in Gender under the same Termination* :—as, *pē'cūs, pē'cūdis, feminine ; pē'cūs, pē'cōris, neuter.*

4. *Nouns Redundant in Declension only* :—as, *lā'ūrūs, a bay-tree or*

## Nouns Defective.

*Quæ sē'quītūr, mān'ca ēst cā'sū nūmērō'vē, prōpā'gò.*

## I. Āptō'tă; or, Nouns undeclined.

*Quæ nūl'lūm vā'rĭānt cā'sum; ūt, fās, nīl, nī'hīl, īn'stār;  
mūl'ta ēt īn -ū, sī'mīl -i; ūt sūnt hēc, cōrnū'quē, gēnū'quē;  
sic gūm'mī, frū'gī: sic Tēm'pē, tōt, quōt, ēt ōm'nēs  
ā trībūs ād cēn'tūm nū'mērō's, āptō'tă vōcā'bīs.*

*laurel*, of the second or the fourth declension: *quĭēs, rest*, and *rē'quĭēs, repose*, of the third or fifth declension.

5. *Nouns Redundant both in Termination and Declension*:—as, *dēl'phīn, a dolphin*, of the third, and *dēlphī'nūs, a dolphin*, of the second; *ē'lēphas, an elephant*, of the third, and *ēlēphān'tīs, an elephant*, of the second.

6. *Nouns Redundant in Termination and Declension, with change of Gender*:—as, *æ'thēr, the sky*, of the third, and *æ'thērā vėl æ'thrā, the sky*, of the first; *mēn'dā a fault or blēmish*, of the first, and *mēn'dūm, a fault or blēmish*, of the second; *crā'tēr, a goblet*, of the third, and *crā-tērū, a goblet*, of the first.

7. *Nouns Redundant in Case, or differently varied in the same Declension*:—thus, *jē'cūr, the liver*, genitive, *jē'cōris vėl jēcī'nōris, of the liver*; *ā'dōr, fine wheat*, genitive, *ā'dōris vėl ādō'ris, of fine wheat*; *tī'grīs, a tiger*, genitive, *tī'grīs vėl tī'grīdis*.

8. *Nouns Redundant in one Case only, and of a different Declension*:—as, *āncī'līā, the sacred bucklers*, genitive plural, *āncī'līūm vėl āncī'līōrūm, of the sacred bucklers*: of which sort are the names of feasts: for example, *Sātūrnū'līā, Feasts dedicated to Saturn*; *Bācchā-nā'līā, Feasts dedicated to Bacchus*; *Quīnquā'trīā, Feasts dedicated to Minerva*: this last has *-trīs vėl -tribūs* in the dative and ablative cases plural.

## III. DEFECTIVES.

DEFECTIVE NOUNS MAY BE CLASSED AS FOLLOWS:—

1. *Nouns Undeclined in both Numbers*:—as, *pūn'dū, a pound-weight*, or *pounds-weight* *gūm'mī, gum* or *gums*; with some adjectives; as, *nē'quām, wicked*; *frū'gī, thrifty*.

3. *Nouns Undeclined in the Singular Number, but Declined in the Plural*:—as, *cōr'nū, a horn*.

4. *Nouns Undeclined in the Singular Number, and Wanting the Plural*:—as *sīnā'pī, mustard*; *gnū'sāpē, frize*.

5. *Nouns Declined in the Singular Number, but which Want the Plural*:—as, *nēmō, nobody*; *sān'guis, blood*; *jūvēn'tūs, youth*; *sē-nīūm, old age*; *sī'tīs, thirst*: with most proper names of men, women, heathen gods and goddesses, angels; names of places (save those which are of the plural number only, *Ar'gēs* excepted); the names of virtues, vices, arts and sciences, metals, liquids, diseases, spices, and plants; the names of abstract qualities, such as colour, taste, touch, condition; and a great many more words which, by their import, are confined to the singular number; as, *bū'tyrum, butter*; *glū'tēn, glue*; *tī'mūs, dung*.

## II. Mōnōptō'tā ; or Nouns declined with one Case.

*Ki't'quē mōnōptō'tōn nō'mēn, cui vōx cū dīt ū'nā :*  
*zrū, nōc'tū, nā'tū, jūs'su ; īnjūs'sū, s'ī'mūl āstū,*  
*prōn'ptū, 'pērmis'sū : plūrā'li lēgīmūs āstūs :*  
*lēgīmūs infīciās, sēd vōx ē ū sō'lū rēpēr'ta ēst.*

## III. Diptō'tā ; or Nouns declined with two Cases.

*Sūnt diptō'tā, quībūs dūp'lēx flēxū'rā rēmān'sit :*  
*ūt fōrs fōrtē dū'bīl sēx'tō, spōn'tis quō'quē spōn'tē ;*  
*jū'gērīs ēl sēx'tō dūt jū'gērē ; vēr'bērīs aūtēm*  
*vēr'bērē : sūppētīw quā'r'tō quō'quē sūppētīās dānt ;*

Yet some nouns which, in English, admit seldom, and others never, of a plural, are found of the plural number in Latin. Such, for example, as the following :—

z's,	brass,	ī's'g'ā,	flight,	ī'stāt'k,	phlegm,
z'rūn,	age,	ī's'mūs,	smoke,	pīx,	pitch,
z'quā,*	water,	hī'lūm,	mere nothing,	quī'ēs,	rest,
hī'ūs.	gall or bile,	hōx'ācūm,	barley,	rūs,*	the country,
ē's'rū,*	flesh,	mēl,*	honey,	sōl,*	the sun,
ē's'rā.	tear,	mēn'thē,	mint,	sō'lūm,	the ground,
chō'lērā,	choler,	mē'tūs,	dracā,	sōl'phūr,	brimstone,
erū'ōr,	gore,	mūr'mūr,	a murmur,	ū't'īō,	retaliation,
ē'būr,	ivory,	mūs'tūm,	new wine,	ē'l'ūs,	the earth,
ēlē'trūm,	amber,	patpēr'tās,	purity,	thūs,*	frankincense,
z'mē,	same,	pāx,	peace,	thymūm,	thyme.
fār,	bread-corn,				

The nouns marked with an asterisk (in the above list) were in habitual use in the plural number :—some of them in all the six cases, as, *ī'quā*, *water* ; others only in the nominative, accusative, and vocative cases, as, *rūs*, *the country* ; *mēl*, *honey* ; *fār*, *meal* ; others again in every case except the genitive, as *sōl*, *the sun*. The nouns not marked with an asterisk occur very rarely in the plural number, and few of them in more than one termination : as, *ū'vīs*, *to or by ages* ; *mūs'tū*, *new wines*.

On the other hand, some nouns, which admit of a singular number in English, are seldom or never used in the singular number in Latin :—such, for example, as *ī'bērī*, *children* ; *nū'g'ā*, *trifles*.

And many nouns, which, in our language, admit of a plural, have properly no plural number in Latin ; such as the following :—

z'thēr,	the sky,	lē'thūm,	death,	pōn'tūs,	the sea,
hā'mūs,	the ground,	lū'ēs,	a plague,	vī'rūs,	poison.

6. Nouns wanting the Singular Number, but which are Regular in the Plural : as *cūpē'diā*, *swell-meats* ; *pēnātēs*, *household gods* ; *ār'mā*, *weapons of war*. To these might be added many names of places, people, feasts, and games.

7. Nouns wanting one Case or more :—as, *vīs*, *force* : *z'pīs*, *of wealth or power* : *prōm'ptū*, *in readiness*.

tāntūn'dēm dāt tāntī'dēm, sī'mūl īm'pētīs ēt dāt  
īm'pētē ;

sic rēpētūdā'rūm rēpētūn'dīs. Vēr'bēris āltērō  
quā'tūōr īn nū'mērō cāsūs cūm jū'gērē scr'vānt.

#### IV. Triptō'tā ; or, Nouns declined with three Cāses.

Trēs quī'būs īnflēctīs cāsūs, triptō'tā vōcān'tūr :  
sic ō'pis ēst nōs'trē, fēr ō'pēm, lē'gīs, āt'que ō'pē dīg'nūs.  
fēctē prēc'i, āt'quē prēcēm pētīt ēl prēcē blān'dūs āmīcām.  
āt tān'tūm rēc'tō frū'gīs cā'rēt, ēt dītīō'nīs :  
īn'tēgrā vōx vīs ēst, nī'sī dē'sīt fōr'tē dātī'vūs :  
hīs vī'cīs āt'quē vī'cem ēl jūn'gās vī'cē ; plūs quō'quē plū'rīs,  
plūs hū'bēt ēt quā'r'to : Hīs nū'mērūs dū'tūr ōm'nībūs āltēr.

#### V. Nouns defective in the Plūral Nūmber.

Prōp'rīū cūn'ctā nō'tēs, quī'būs ēst nātī'rā cōēr'cēs,  
ulū'rīmā nē fū'ērīnt : ū'liā ēt tī'bī mūltā lēgēntī  
occūr'rēnt, nū'mērūm rā'ro ēxcēdēn'tiā prī'mūm.

#### VI. Nouns defective in the Singular Nūmber.

Mās'culū sūnt tān'tūm nū'mērō cōntēn'tū sēcūn'dō,  
mā'nēs, māj'ōrēs, cāncēllī, lī'bēri, ēt ān'tēs,  
lēn'dēs, ēt lēmūrēs, fās'tī, sī'mūl āt'quē mīn'ōrēs,  
cūm gē'nūs āssig'nānt nātā'lēs : ād dē pēnā'tēs :  
ēt lō'cā plūrā'li, quā'lēs Gābīī'quē Lōcrī'quē ;  
ēt quēcūn'quē lē'gās pās'sīm sī'milis rātīō nīs.

Hēc sūnt fāmī'nēi gē'nērīs, nū'mērī'quē sēcūn'dī ;  
ēxū'vīā, phā'lērā, grātēs'quē, mănū'bīā, ēt ī'dūs,  
ān'tīā, ēt īndū'cīā ; sī'mūl īnsīdīā'quē mīnū'quē ;  
ēxcū'bīā, nō'nā, nū'gā, trīcō'quē, cālēn'dā,  
quīsquī'līā, thēr'mā. cūnā, dī'rā, ēxēquīā'quē,  
fērīā, ēt īnfērīā ; sic prīmīvīā'quē, plāgā'quē  
rētīā sīg'nāntēs, ēt vāl'vā, dīvītīā'quē,  
nūp'tīā ī'tem, ēt lāc'tēs : āddūn'tūr Thē'bā ēt Āthē'nā ;  
quōd gē'nūs īnvē'nīās ēt nō'mīnū plūrī lōcō'rīm.

Rā'rīūs hēc prīmō plūrā'liā nēutrā lēgūn'tūr ;  
mō'nīā, cūm tēs'quīs, prēcōr'dīā, lūs'trā fērā'rīm,  
ār'mā, māpā'līā ; sic bellā'rīā, mū'nīā, cās'trā :  
fū'nūs jūstā pētīt, pētīt ēt spōnsā'līā vīr'gō ;  
rōs'trā dīsēr'tūs ā'māt, pūērī'quē crēpūn'dīā ges'tiūt,  
īnfāntēs'quē cō'lūt cūnā'būlā : cōnsī'līt ēx'tā  
aū'gūr ; ēt ābsōlvēns sū'pērīs ēfīā'tā rēcān'tāt :

*fēs'tā dē'ūm pō'tērūnt, ceū Bācchānā'liā, jūn'gī :*  
*quōd sī plūrā lē'gēs, līcēt hāc quōquē clās'sē rēpō'nās.*

Nouns declined after both the Second and Fourth  
 Declension.

*Hāc sī'mul ēt quār'ti flēx'ūs sūnt, āl'quē sēcūn'dī :*  
*laūrūs ē'nīm laūrī fū'cū ēt laūrūs gēnītī'rō ;*  
*sīc quēr'cūs, pī'nus, prō frūc'tu āc ār'bōrē fī'cūs,*  
*sīc cō'lūs, āl'quē pē'nūs ; cōr'nūs quān'do ār'bōr hābē'tūr ;*  
*sīc lā'cūs, āl'quē dōmūs ; līcēt hāc nēc ūbīquē rēcūr'rānt.*  
*Hīs quōquē plūrā lē'gēs, quā prīs'cis jūrē rēlīn'quās.*

## RULES

FOR THE

## PRETERPERFECT TENSE,

AND

## SUPINES OF VERBS.

### I. Of the Preterperfect Tense of Simple Verbs.

#### FIRST CONJUGATION.

Ās——ā'vī.

*Ās in præsenti pērfēctūm fōrmāt in ā'vī :*  
*āt nō nās nā'vī, vōcītō vōcītās vōcītā'vī.*  
*Dēmē lā'vō lā'vī, jū'vō jū'vī, nēxōquē nēx'ūi,<sup>34</sup>*  
*ēt sēcō quōd sēcūī, nēcō quōd nēcūī, mēcō rēr'būm*  
*quōd mēcūī, plīcō quōd plīcūī, frīcō quōd frīcūī dāt :*  
*sīc dōmō quōd dōmūī, tōnō quōd tōnūī, sōnō rēr'būm*  
*quōd sōnūī, crēpō quōd crēpūī, vētō quōd vētūī dāt,*  
*āl'quē cū'bō cū'būī : rā'ro hāc fōrmān'lūr in -ā'vī.*  
*Dō dās rītē dēdī, stō stās fōrmā'rē stētī vult.*

<sup>34</sup> Pronounced as a dissyllable by Synæresis ; the verse requiring -aī to be a diphthong, else the final -i to be elided before the initial -e of the next l.



## SECOND CONJUGATION.

Ēs———ūi.

*Es in præsenti perfectum formāit -ūi dāns :*  
*ūt nigrēs nigrēs, nigrūi : jūbēs ēx'cipē jūs'si :*  
*sōr'bēs sōr'būi hū'bēt, sōr'psī quō'quē ; mūl'cēs mūl'si :*  
*lū'cēs vūlt lūx'i, sē'dēs ē'di, vīdēs'quē*  
*vūlt vī'di : sēd prān'dēs prān'di, strī'dēs strī'di,*  
*suā'dēs, suā'si, rī'dēs rī'si, hū'bēt ār'dēs ēt ār'si.*

*Quā'lūd' hīs in'frā gēmīnātār sūl'lūbū prī'mū :*  
*pēn'dēs nūm'quē pēpēn'di, mōr'dēs vūll'quē mōmōr'di,*  
*spōn'dēs hū'bērē spōpōn'di, tōn'dēs vūll'quē tōtōn'di.*

*L rēl r ān'tē -gēs sī sēt, -gēs ēr'lītūr in -sī.*  
*ūr'gēs ūt ūr'si ; mūl'gēs mūl'si, dāt quō'quē mūl'xī ;*  
*frī'gēs frīx'i, lū'gēs lūx'i, hū'bēt aū'gēs ēt aūx'i.*

*Dāt flēs flēs flē'vī, lēs lēs lē'vī, in'dēquē nātūm*  
*dē'lēs dēlē'vī ; plēs plēs plē'vī, nēs nē'vī.*

*Ā mā'nēs mān'si fōrmātūr ; tōr'quēs tōr'si,*  
*hā'rēs vūlt hā'si. Vēs fīl -vī ūt fēr'veō fēr'vī ;*  
*nī'veō, ēt in'dē sūtūm pūs'cīt cōnnī'veō -nī'vī*  
*ēt -nīx'i : cī'cēs cī'vī, vīcēs'quē vīē'vī.*

## THIRD CONJUGATION.

Vários.

*Tēr'tiā prātērītūm fōrmābīt ūt hīc mānīfēs'tūm.*  
*Bō fīl bī : ūt lām'bō lām'bī : scrī'bo ēx'cipē scrīp'si,*  
*ēt nū'bō nūp'si : āntēquūm cūm'bō cū'būi dāt.*

*Cō fīl cī : ūt vīn'cō vī'cī : vūlt pā'r'cō pēpēr'cī*  
*ēt pā'r'cī : dī'cō dīx'i, dū'cō quō'quē dūx'i.*

*Dō fīl dī : ūt mān'dō mān'dī : sēd scīn'dō scī'di dāt,*  
*fīn'dō fīdī, fūn'dō fū'di, tūn'dō tūtūdī'quē ;*  
*pēn'dō pēpēn'di, tēn'dō tētēn'di, jūn'gē cādō'quē*  
*quōd cē'cīdī fōr'māt ; prō vēr'bērō cū'dō cē'cī'di :*  
*cē'dō prō discē'dērē, sē'vē lō'cūm dū'rē, cēs'si :*  
*vā'dō, rā'dō, lē'dō, lū'dō, dī'vīdō, trū'dō,*  
*clau'dō, plaū'dō, rō'dō, ēx -dō sēm'pēr fū'cīunt -sī.*

*Gō fīl xī : ūt jūn'gō jūn'xī : sēd r ān'tē -gō vūlt -sī,*  
*ūt spār'gō spār'si : lē'gō lē'gi, ēt ā'gō fū'cīt ē'gī :*  
*dāt tān'gō tē'gī, pūn'gō pūn'xī pūpūg'quē ;*  
*dāt frān'gō frē'gī, pē'pīgī vūlt pā'gō pācīs'cōr,*  
*pān'gō ē'tiām pē'gī, sēd pān'xī mā'lūt ū'ss.*

*Ilō fīt xī : trā'lhō ccū trāx'ī dō'cēt, ēt vē'lhō vēx'ī.*  
*Lō fīt -ūi : cū'lhō ccū cū'lhūi : psāl'lo ēx'cipē cūm p,*  
*ē sāl'lo a'nē p, nām -lī tī'bī fūr'māt ūtrūm'quē.*  
*Dūt vē'lō vē'lī, vū'l'ēi quō'quē ; fāl'lo fēfē'lī,*  
*cē'lō prō frān'gō, cē'cūlī. pē'lō pēpūlī'quē.*  
*Mō fīt -ūi : vū'mō ccū vū'mūi : sēd ē'mō fū'cūt ē'mī,*  
*cū'mō p'ētīl cōm'psī, prō'mō prōm'psi : ād'jicē dē'mō*  
*quō'l fūr'māt dēm'psī, sū'mō sūm'psī, prē'mō prēs'sī.*  
*Nō fīt -vī : sī'nō ccū sī'vī : tēm'no ēx'cipē tēm'psi :*  
*dūt stēr'nō strā'vī. spēr'nō sprē'vī, lī'nō lē'vī,*  
*int'r'dūm lī'nī ēt lī'vī. cēr'nō quō'quē crē'vī :*  
*gīg'nā, pū'nō, cā'nō ; gē'nūi, pō'sūi, cē'cīnī, dānt.*  
*P'ī fīt -psi : ūt scāl'pō scāl'psi : rūm'pō ēx'cipē rū'pī ;*  
*ē strē'pē quōd fūr'māt strē'pūi, crē'pō quōd crē'pūi dāi.*  
*Qnō fīt -qui : ūt līn'quō lī'quī : cū'quō dē'mitō cōx'ī.*  
*Rō fīt -vī : sē'rō ccū prō plān'to ēt sē'mīnō, sē'vī ;*  
*quōd sē'rūi mē'līus sēm'pēr dū'bīt, ōr'dīnō sīg'nāns.*  
*I'ūlt vēr'rō vēr'ri ēt vēr'ēi, ū'ro ū'ssī, gērō gēs'sī,*  
*quēr'rō quēr'ēvī. tēr'rō trī'vī, cūr'rō cūcūr'ī.*  
*Sō, rē'lūtī prō'bāt ārcēs'so, incēs'so, āt'quē lācēs'so,*  
*fūr'mābīt -sī'vī : sēd tōl'ē cāpēs'sō cāpēs'sī,*  
*quōd'quē cāpēs'sī'vī fū'cūt āt'quē lācēs'sō lācēs'sēi,*  
*ēt vī'sō vī'sī ; ēd pīn'sō pīn'sūi hūbē'bīt.*  
*Scō fīt -vī : ūt pās'cō pā'vī : vūlt pōs'cō pōpōs'cī ;*  
*rūb' dī'dīcī dīs'cō, quēx'ī fūr'mā'rē quīnīs'cō.*  
*Tō fīt -ti : ūt vēr'tō vēr'tī sēd sīs'tō nōtē'tūr*  
*prō fū'cūt stā'rē āctī'cūm. nām jū'rē sītī dāt ;*  
*dūt inīt'tō mī'sī. pēt'tō rūt fūr'mā'rē pēt'tī'vī ;*  
*-tēr'tō stēr'tūi hū'bīt. mēt'tō mēs'sūi : Ab -ēc'tō fīt -ēx'ī ;*  
*ūt fīc'tō fīc'x'ī : nēc'tō dāt nēc'ūi, hūbē't'quē*  
*nēc'ī ; ē'tiām pēc'tō dāt pēc'ūi, hū'bēt'quō'quē pēc'ī.*  
*Vō fīt -vī : ūt vōl'vō vōl'vī : vī'vo ēx'cipē vīx'ī.*  
*Nō fīt -ūi : ūt mōn'strāt tēx'ō, quōd tēx'ūi hūbē'bīt.*  
*Fīt -cū -ci : ūt fū'cū fē'cī, jū'cū quō'quē jē'cī :*  
*ūnt'quām hū'rō lēx'ī. spē'cū quō'quē spē'x'ī.*  
*Fīt -dū -di : ūt fō'dū fō'dī : -Gīō ccū fū'gīō, -gī.*  
*Fīt -pū -pi : ūt cā'pū cē'pī : cū'pū ēx'cipē -pī'vī,*  
*ē rā'pū rā'pūi, sū'pū sū'pūi āt'quē sū'pī'vī.*  
*Fīt -tūō rī : ūt pā'rīō pē'pērī : -līō -ssī, gē'mīnāns ē ;*  
*ūt quā'tō quās'ī, quōd rīx rē'pēr'tūr in ū'sū.*  
*Dē'nique -ūō fīt -ūi : ūt stū'tūō stā'tūi : plū'ō plū'vī*  
*fūr'māt, strē' plū'ī ; strū'ō sēd strū'x'ī, flū'ō flū'x'ī.*

## FOURTH CONJUGATION.

is——i'vi.

*Quār'tū dūt -is -i'vi : ūt mōn'strāt scīō scīs i'bi scī'vī.*  
*Excipias vē'nīō dāns vē'nī, ēl vē'nēō vē'nī;*<sup>35</sup>  
*raū'ciō raū'sī, fār'ciō fār'sī, sār'ciō sār'sī,*  
*sē'piō sēp'sī, sēn'tiō sēn'sī, fūl'ciō fūl'sī,*  
*haū'riō i'tēm haū'sī, sān'ciō sān'xī, vīn'ciō vīn'xī ;*  
*prō sāl'tō sāl'iō sāl'lūi, ēt āmī'ciō āmī'cūi dūt.*<sup>36</sup>

## II. Of the Preterperfect Tense of Compound Verba.

*Prātē'rītūm dūt i'dēm sīm'plēx ēt cōmpōsītū vūm :*  
*ūt dō'cūi ēdō'cūi mōn'strāt : sēd sīj'lūbū, sēm'pēr*  
*quām sīm'plēx gēm'nāt, cōmpōsītō nōn gēm'nātūr ;*  
*prātēr'quām trībūs hīs, prēcūr'ro, excūr'ro, rēpūn'gō ;*  
*āt que ā dō, dis'cō, stō, pōs'cō, rē'tē crēātīs.*  
*Ā plī'cō cōmpōsītūm cūm sūb vėl nō'mīne, ūt i'stū,*  
*sūp'plīcō, mūltī'plīcō, gai'dēt fōrmā'rē -plīcā'vī :*  
*āp'plīcō, cōm'plīcō, rē'plīcō, ēl ēx'plīcō -ūi quō'quē fōr'mānt.*  
*Quām'eis vūlt ōlēō sīm'plēx ōlūi, tā'mēn in'dē*  
*quōd'vīs cōmpōsītūm mē'lūs fōrmā'bīt -ōlē'vī ;*  
*sīm'plīcīs āt fōr'mām rēdōlēt sē'quītūr, sūbōlēt'quē.*  
*Cōmpōsīta ā pūn'gō fōrmā'būnt ōn'nīū pūn'xī ;*  
*vūlt ūnūm pū'pūgi, in'terdūm'quē rēpūn'gō rēpūn'xī.*  
*Nā'tum ā dō, quān'dō ēst inflex'io tēr'tia, ūt ād'dō,*  
*crē'dō, ē'dō, dē'dō, rēd'dō, pēr'dō, āb'dō, vėl ōb'dō,*  
*cōn'dō, in'dō, trād'dō, prō'dō, vēn'dō, -dīdi ; āt ūnūm*  
*ābscōn'dō ābscōn'dī. Nā'tum ā stō stās -stīti hūbē'bīt.*

## Compound Verbs which change the first Vowel into E.

*Vēr'ba hāc sīm'plīcū \* prāsēn'tīs prātē'rītū'quē,*  
*sī cōmpōnātūr ; vōcālēm prī'mam in ē mūtāt :*  
*dām'nō, lac'tō, sāl'crō, fāl'lo, ār'cēō, trāc'tō, fātīs'cōr,*  
*cān'dō vē'tūs, cāp'tō, jāc'tō, pā'tiōr, grādīor'quē,*  
*pār'tiō, cār'pō, pā'trō, scān'dō, spār'gō : pāriō'quē,*  
*cū'jūs nā'tā pēr i dū'ō, cōm'pērīt ēt rē'pērīt, dānt ;*  
*cā'tērā sēd pēr -ūi ; vē'lūt hāc, āpē'rē ōpē'rē.*  
*Ā pās'cō pā'vī tān'tūm cōmpōsītū nōtēn'tūr*

<sup>35</sup> Here vē'nī is read as a dissyllable by the figure called synæresis, being pronounced as if written vē'nī.

<sup>36</sup> We have in this verse two proceleusmatics (or feet of four short syllables each) in place of two spondees.

*hæc dūō, cōmpēs'cō, dispēs'cō, -pēs'cūi hābē'rē :  
c'ē'l'ra, ūt epās'cō, s'ervā'būnt sim'plicis ū'sūm.*

Compound Verbs which change the first Vowel into I.

*Hæc, hā'bēō, lū'tēō, sā'lō, stā'tūō, cā'dō, lū'dō,  
ē't tān'gō, ā'l'quē cā'nō, sic quā'rō, cū'dō cē'cī'dī,  
sic ē'gēō, tē'nēō, tā'cēō, sā'pīō, rūpīō'quē,  
s'i cōmpōnān'tūr, tōcā'lem prī'mam in ī mūtānt :  
ūt rā'pīō rā'pīi ē'rī'pīō ē'rī'pīi : Ā cā'nō nā'tūm  
prētē'rītūm pēr -ūi, cū cōn'cīnō cōncī'nūi, dāt.  
Ā plā'cēō sic displicēō ; sēd sim'plicis ū'sūm  
hæc dūō, cōmplā'cēō cūm pērplā'cēō, bē'nē s'ervānt.  
Cōmpō'sita ā tē'r'bis cāl'cō, sāl'to, ā pēr ū mūtānt :  
id ē' bī dēmōn'strānt, cōncūl'co, incūl'cō, rēsūl'tō.  
Cōmpō'sita ā clāū'dō, quā'tūō, lā'vō, rē'f'ciūt ā :  
ūl' dō'cēt ā clāū'dō, ūclū'dō, ē'xclū'dō ; ā quātīō'quē ;  
pēcū'tiō, ē'xcū'tiō ; ā lā'vō, prō'lūō, dī'lūō, nā'tū.*

Compound Verbs which change the first Vowel of the Present Tense into I, but which nevertheless change nothing in the Preterperfect Tense.

*Hæc s'i cōmpō'nās. ā'gō, ē'mō, sē'dēō, rē'gō, frān'gō,  
ē't cā'pīō, jā'cīō, lā'cīō, spēcīō, prēmū, pān'gō,  
tōcā'lem prī'mam præsēn'tis in ī s'ibi mūtānt,  
prētē'rītī nūn'quām : cū frān'gō, rēfrīn'gō rēfrē'gī :  
ū cā'pīō. incē'pīō incē'pī. Sēd pān'cū nōtēn'tūr ;  
nām'quē sū'm sim'plēx pēr'āgō ē'equitūr, sātāgō'quē ;  
ā'l'quē ūb ā'gō, dē'gō dāt dē'gī. cō'gō cōē'gī ;  
ā rē'gō, sic pēr'gō pērrēxī ; vult quō'quē sūr'gō  
sūrrēxī ; mē'diā præsēn'tis sū'l'lābā ādēm'ptā.  
Cōmpō'sita ā pān'gō rē'tinēt ā quā'tūōr ī'stā :  
dēpān'gō, ūppān'gō, circūmpān'gō, ā'l'quē rēpān'gō.  
Nīl rā'rīāt ī'ā'cīō, nī'sī prāpō'sitō præcū'n'tē :  
ūl' dō'cēt ōl'fū'cīō, cūm cāl'fū'cīō, īnficīō'quē.  
Ā lē'gō nā'tū. rē, pēr, præ, sūb, trāns, ād, præcū'n'tē,  
præsēn'tis s'ervānt tōcā'lem : in ī cō'tēr'ū mūtānt ;  
dē quī'bīs hæc, īntel'ligō, dī'ligō, nē'glīgō, tān'tūm  
prētē'rītūm -lēxī fū'ciūt ; rē'lī'qua ōm'nīā -lēgī.*

### III. Of the Supines of Simple Verbs.

*Nūc ēx prætē'rītō dī'scās fōrmā'rē sūp'rīnūm.*

Bi s'bi -tūm sū'mit : sic nām'quē b'bi b'bitūm fit.  
 Ci fit -ctum : ut v'ci v'ctūm iestā'tūr, ēt i'ci  
 dāns iē'tūm, fē'ci fāc'tūm, jē'ci quō'quē jāc'tūm.  
 Di fit -sum : ut v'di visūm : quā'dām gē'minānt s̄;  
 ut pān'di pās'sūm, sēdi sēs'sum, āddē scī'di, quōd  
 dāt scis'sum, āl'quē fī'di fis'sum, sō'di quō'quē fos'sum.  
 Hic ē'tiām ādvēr'tās, quōd s'yl'lābū prī'mā sup'nis,  
 quām vult prātē'rītūm gē'minā'ri, nōn gē'minā'tūr :  
 id'quē tōtōn'di dāns tōn'sūm dō'cēt, āl'quē cē'ci'di  
 quōd cūs'sum, ēt cē'ci'di quōd dūt cā'sum, āl'quē tētēn'di  
 quōd tēn'sum ēt tēn'tūm, tū'tūdi tūn'sum, āl'quē dē'di quōd  
 jūrē dātūm pōs'cit ; mōr'sūm vult āl'quē mōinōr'di.  
 Gi fit -ctum : ut lē'gi lēc'tūm, pē'gi pēp'ig'quē  
 dānt pāc'tūm, frē'gi frāc'tūm, tē'tig' quō'quē tāc'tūm,  
 ē'gi āc'tūm, pū'pūgi pūnc'tūm ; fū'gi fū'gītūm dāt.  
 Li fit -sum : ut sāl'li, stāns prō sū'le cōn'diō, sāl'sūm :  
 dāt pēpūli pūl'sūm, cē'cūli cūl'sum, āl'quē fēfē'l'i  
 fāl'sūm : dāt vē'l'i vūl'sūm : tū'l'i hū'bēt quō'quē lā'tūm.  
 Mi, ni, pi, qui, -tūm fōr'mānt, ē' lūt hic mūn'fēs'tūm :  
 ē'mi ē'mptūm, vē'ni vēn'tūm, cē'cīnī ā cā'nō cān'tūm ;  
 ā cā'pō cē'pī cāp'tūm ; cē'pī quō'quē cēp'tūm ;  
 ā rūm'pō rū'pī rūp'tūm ; lī'quī quō'quē liē'tūm.  
 Ri fit -sum : ut vēr'ri vēr'sūm : pē'pēri ē'x'cīpē pārtūm.  
 Si fit -sum : ut vīsī vīsūm ; tū'mēn ē gē'minā'tō  
 mī'sī fōr'mā'bīt nū'sūm : fūl'sī ē'x'cīpē fūl'tūm,  
 hāu'sī hāus'tūm, sār'sī sār'tūm, fār'sī quō'quē fār'tūm,  
 ūs'sī ūs'tūm, gēs'sī gēs'tūm ; tōr'sī dū'ō, tōrtūm  
 ēt tōr'sum ; indūl'sī indūl'tum, indūlsūm'quē rēquī'rīt.  
 Pei fit -ptum : ut scrīp'sī scrīp'tūm ; scūl'psī quō'quē scūl'ptūm.  
 Ti fit -tum : ā stō nām'quē stē'ti, ā sistō'quē stītī, dānt  
 ām'bō rītē stātūm : vēr'ti tū'mēn ē'x'cīpē vēr'sūm.  
 Vi fit -tum : ut flā'vi flātūm : pā'vi ē'x'cīpē pās'tūm :  
 dāt lā'vi lō'tum, intēr'dūm lūū'tum, āl'quē lāvā'tūm ;  
 pōtū'vī pō'tum, intēr'dūm fū'cīt ēt pōtā'tūm :  
 sēd fā'vī fāū'tūm ; cā'vī cāū'tum. Ā sērū sē'vī  
 fōr'mēs rītē sātūm ; lī'vī līnī'quē lītūm dānt :  
 sōl'vī, ā sōl'vō sōlū'tūm ; vōl'vī ā vōl'vō vōlū'tūm :  
 vult singūlū'vī singūl tūm ; vē'nēō vē'nīs  
 vēnī'vī vē'nūm ; sēpēlī'vī rītē sēpūl'tūm.  
 Quōd dāt -ūi dāt -ītum : ut dū'mūi dō'mitum :—ē'x'cīpē  
 quōl'cīs  
 vēr'būm in -ūō, quīū sēm'pēr -ūi fōr'mā'bīt in -ūtūm ;

*ex'ui ūt exū'tum : ā rū'ō dē'mē rū'ī rū'ītūm dāns :*  
*rū'it sē'cūi sē'ētūm, nē'cūi nē'ētūm, fricū'quē*  
*fric'tūm ; mīs'cūi f'itēm mīs'tum, ēt āmī'cūi dāt āmī'c'tūm ;*  
*tōr'rūi hū'bēt tōs'tūm, dō'sūi dō'ētūm, tēnū'quē*  
*tēn'tūm, cōnsū'lūi cōnsū'l'tum, ā'lūi ā'l'tum ālītūm'quē ;*  
*sic sāl'lūi sāl'tūm, cō'lūi occū'lūi quō'quē cū'l'tūm :*  
*pīn'sūi hū'bēt pīs'tūm, rū'pūi rāp'tūm, sērū'quē*  
*ā sērō rū'it sēr'tūm ; sic tēx'ui hū'bēt quō'quē tēx'tūm.*  
*Hēc ēēd -ūi mūtānt in -sūm ; nām cēn'sēū cēn'sūm,*  
*Cēl'lūi hū'bēt cēl'sūm, mētō mēs'sui hū'bēt quō'quē mēs'sūm.*  
*Nex'ui f'itēm nēx'ūm, sic pēx'ui hū'bēt quō'quē pēx'ūm.*  
*Xī fīl -etum : ūt vīn'xī vīn'ētūm : quīn'que ābj'icūnt ā ;*  
*ūt fīn'xī fīc'tūm, mīn'xī mīc'tum, ād'jicē pīn'xī*  
*dāns pīc'tūm, strīn'xī strīc'tūm, rīn'xī quō'quē rīc'tūm.*  
*Xūm, flēx'ī, plēx'ī, fīx'ī, dānt ; ēt flū'ō flūx'ūm.*

#### IV. Of the Súpines of Cómound Verbs.

*Cōmpōsītum ūt sīm'plēx fōrmā'tūr quōd'quē sūp'rīnūm,*  
*quā'm'ris nōn ē'ādēm stēt sūp'lūbū sēm'p'r ūtrī'quē.*  
*Cōmpōsīta ā tūn'sūm, dēm'ptā ū, -tū'sum : ā rū'ītūm fīt,*  
*ī mē'diā dēm'ptā, -rūtūm ; ēt ā sāl'tūm quō'quē -sūl'tūm ;*  
*ā sērō, quān'dō sātūm fōr'māt, cōmpōstā -sītūm dānt.*  
*Hēc cāp'tūm, fāc'tūm, jāc'tūm, rāp'tūm, ā p'r ē mūtānt,*  
*ēt cān'tūm, pār'tūm, spār'sūm, cār'ptūm, quō'quē fār'tūm.*  
*Vēr'būm ēdō cōmpōsītūm nōn -ēs'tūm, sēd fā'cīt -ēs'sūm ;*  
*ū'nūm dūntāx'āt cōmēlō fōrmā'bīt ūtrūm'quē.*  
*Ā nōs'cō tūn'tūm dū'ō cōg'nītum ēt āg'nītum hū'bēn'tūr :*  
*cē'l'rā dānt nōtūm : nū'llo ēst jā'm nōs'cītum in ū'sū.*

#### V. Of the Preterpérfect Tenso of Verbs in -ūr.

*Vēr'ba in -ūr ādmīt'tūnt ēx pōstē'rīorē sūp'rīnō*  
*prāt'rītūm, rēr'so -ū p'r -ūs, ēt sūm cōnsōcīā'tō*  
*rēl fū'i : ūt ā lēc'tū, lēc'tūs sūm rēl fū'i. Āt hō'rūm*  
*nūnc ēst dēpō'nēns, nūnc ēst cōmmū'nē nōlān'dūm :*  
*nām lā'bōr lāp's-ūs ; pā'tīōr dāt pās'sūs, ēt ē'jūs*  
*nā'ta ; ūt cōmpā'tīōr cōmpās'sūs, pērpētīōr'quē*  
*fōr'māns pērpēs'sūs : fā'tēōr dāt fā's-ūs, ēt īn'dē*  
*nā'ta ; ūt cōnfr'tēōr cōnfē's-ūs, dīffr'tēōr'quē*  
*fōr'māns dīffēs'sūs : grā'dīōr dāt grēs'sūs, ēt īn'dē*

\* In this verse we have a proceleusmatic for a spondee.

*nā'ta ; ūt digrē'diōr digrēs'sūs : jūn'gē fātīs'cōr  
 fēs'sūs sūm, mēn'sūs sūm mē'tiōr, ū'tōr ēt ū'sūs.  
 Prō tēd'o ōrdītūs, pro incēp'tō dāt ōr'diōr ōr'sūs,  
 nī'tōr nī'sūs vėl nīx'ūs sum, ūlcīs'cōr ēt ūl'tūs ;  
 Irās'cōr sī'mul irā'tūs, rē'ōr āl'quē rā'tūs sūm,  
 oblīvīs'cōr vult oblītūs sūm, frū'ōr ōp'tāt  
 frūc'tūs vėl frū'ītūs : mīsērē'rī jūn'gē mīsēr'tūs.  
 Vult tū'ōr ēt tū'ēōr nōn tūtūs, sēd tūtūs sūm :  
 ā lō'quōr ād'dē lōcūtūs ; ēt ā sē'quōr ād'dē sēcūtūs.  
 Ēxpēr'iōr fū'cīt expēr'tūs ; fōr'mā'rē pācīs'cōr  
 gail'dēt pāc'tūs sūm, nāncīs'cōr nāc'tūs, āpīs'cōr,  
 quōd vē'tūs ēst vēr'bum, āp'tūs sum ; ūn'de ādīpīs'cōr ādēp'tūs.  
 Jūn'gē quē'rōr quēs'tūs, prōfīcīs'cōr jūn'gē prōfēc'tūs,  
 expērgīs'cōr sum expērrēctūs ; ēt hāc quō'quē cōmmi-  
 nīs'cōr cōmmēn'tūs, nās'cōr nā'tūs, mōr'iōr'quē  
 mōr'tuūs ; āl'que ō'r'iōr, quōd prætē'rītum fū'cīt ōr'tūs.*

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#### VI. Of Verbs which make the Preterpérfect Tense both of the áctive and pássive Voice.

*Prætē'rītum āctī'væ ēt pāssī'væ vō'cīs hū'bēnt hāc :  
 cō'nō cōnā'vi ēt cōnā'tūs sūm tī'bī fōr'māt,  
 jū'rō jūrā'vi ēt jūrā'tūs, pō'tōquē pōtā'vi<sup>38</sup>  
 ēt pō'tūs, tītū'bō tītūbā'vi vėl tītūbā'tūs.  
 Prān'dēō prān'di ēt prān'sūs sūm, plā'cēō plā'cūi dāt  
 ēt plā'cītūs, suēs'cō suē'vi vult āl'quē suēs'tūs.  
 Nū'bō nūp'sī nūp'tāquē sūm, mē'rēōr mē'rītūs sūm,  
 vėl mē'rūi : ād'dē lī'bēt lī'būt lī'bītum, ēt lī'cēt ād'dē  
 quōd lī'cūt lī'cītum, tē'dēt quōd tē'dūt ēt dāt  
 pērtēs'sum : ād'dē pū'dēt fū'ciēns pū'dūt pūdītum'quē ;  
 āl'quē pī'gēt, tī'bī quōd fōr'māt pī'gūt pīgītum'quē.*

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#### VII. Of the Préterite of Verbs Neúter-pássive.

*Neū'trō-pāssī'vūm sic prætē'rītum tī'bī fōr'māt :  
 gāu'dēō gāvīsūs sūm, fī'dō fī'sūs, ēt aū'dēō<sup>39</sup>  
 aū'sūs sūm, fī'ō fāc'tūs, sō'lēō sō'lītūs sūm.*

<sup>38</sup> The last syllable of this verse, being hypermeter, is elided before the initial vowel of the first word of the next line.

<sup>39</sup> The scanning requires aū'dēō to be a dissyllable, else the final o to be elided before aū'sūs of the next verse

## Verbs which want the Preterperfect Tense.

*Præteritum fūgūnt, vē'go, am'bigō, glis'cō, fātis'cō, pōl'lēō, nī'dēō : ad hāc incēptūta ; ut pūērās'cō ; et pāssī'vā, quibūs cātrū'e'ro acclī'vū sūpī'nīs ; ut mē'tūōr, tīmēōr : mēditātū'ra ōn'nīā, prā'tēr pārtūrīō, ēsūrīō ; quā prætēritum dū ō sēr'cānt.*

## Verbs which seldom admit a Supine.

*Hāc rā'ro aut nūn'quā rētūnē'bunt vē'r'bā sūpī'nīm : lām'bū, mī'cō mī'cūī, rū'dō, scā'bō, pā'r'cō pēpēr'cī, dispēs'cō, pō's'cō, dīs'cō, cōmpēs'cō, quīnīs'cō. Dē'go, ān'gō, sū'gō, līn'gū, nīn'gō, sūtā'gō'quē, psāl'lō, vō'lō, nō'lō, mā'lō, trēmō, strī'dēō, strī'dō, flā'vēō, lī'vēō, ā'vēt, pā'vēō, cōnnī'vēō, fēr'vēt. Ā nū'ō cōmpō'situm ; ut rē'nū'ō : ā cā'dō ; ut ac'cīdō : prā'tēr ac'cīdō quōd fū'cīt ōccā'sum, rēcīdō'quē rēcā'sum. Rēs'pūō, līn'quō, lū'ō. mē'tūō, clū'ō, frīgēō, cāl'vēō,<sup>40</sup> et stēr'tō, tīmēō : sic lū'cēō, et ār'cēō, cū'jūs cōmpō'sita -er'cītum hū'bent : sic ā grū'ō, ut īn'grūō, nā'tū ; et quā'cūq'ue īn -ūī fōrmān'tūr nēutrū sēcūn'dā : cācī'piās ō'lēō, dō'lēō, plā'cēō, tācēō'quē ; pā'rēō, ī'tēm cā'rēō, nō'cēō, jā'cēō, lātēō'quē, et vā'lēō, cāl'lēō : gaū'dēt hāc nām'quē sūpī'nū.*

## EXCEPTIONS TO SOME OF THE FOREGOING RULES.

1. Although *dām'nū* and *trāc'tū*, when compounded, generally change the first vowel (*a*) into *e*, yet *prā'dām'nū*, *I condemn beforehand*, *pēr-trāc'tū*, *I treat thoroughly*, and *rētrāc'tū*, *I handle again*, are to be excepted.

2. Although *hā'bēō*, when compounded, generally changes the first vowel (*a*) into *i*, yet *antēhū'bēō*, *I prefer*, and *pōsthū'bēō*, *I postpone*, must be excepted.

3. Although *lā'rō*, when compounded, generally rejects the first vowel, yet *rē'lāvō*, *I wash again*, retains it.

4. Although the verbs *ē'mō* and *sē'dēō*, when compounded, change the first vowel (*e*) of the present tense into *i*, yet *cō'ēmō*, *I buy up*, and *sūpē'sē'dēō*, *to omit or forbear*, are to be excepted. Lastly, to *pēr'agō* and *sū'agō*, compounds of *ā'gō* retaining the first vowel, may be added *circū'agō*, *I drive about*.

<sup>40</sup> Here *cāl'vēō* must be considered a dissyllable, else the final *o*, being an hypermeter syllable, must suffer elision, before the vowel *e* at the beginning of the next line.



# SYNTAXIS:<sup>1</sup>

## OR THE

### CONSTRUCTION OF GRAMMAR.

☞ In the following Rules the short final syllables are marked short, without reference to position; but in the Examples to the Rules, whenever any Example is in verse, all short syllables long by position are marked long, agreeably to the plan which we adopted in the metrical Rules for the gender of nouns, and formation of the preterite and supines of verbs.

\*.\* The Examples to the Rules of Construction are here severally printed in Italic, with the exception of the words to which any Rule more particularly refers, those words are in Roman characters to distinguish them from the rest.

### CONCORDANTIA PRIMA.<sup>2</sup>

Nōmīnātī'vūs ēť Vēr'būm.

*The First Concord. The Nominative Case and the Verb.*

VĒR'EŪM pērsōnā'lē cōncōr'dāt cūm nōmīnātī'vō, nū'mērō ēť pērsō'nā :<sup>3</sup> ūť,

—*Sē'rā nūn'quam ēť ād bō'nōs mō'rēs vīā. Sen.*

<sup>1</sup> Syntax is that part of Grammar which teaches the right construction of words in a sentence, according to certain Rules, but with occasional exceptions. It consists of CONCORD, or the right agreement of words with one another, and of GOVERNMENT, or the due influence and dependence of words on one another.

<sup>2</sup> There are in Grammar three Concords: *first*, of a verb with its nominative; *second*, of an adjective with its substantive; *third*, of the Relative with its antecedent.

<sup>3</sup> The simplest sentence possible consists of a neuter verb and its nominative case, either expressed or understood:—as *Dē'ūs ēť, God is*, or *there is a God*; *dōr'mīō, I sleep*, or, *I am asleep*, understand *ē'gō*; *tō'nat, it thunders*, understand *īd, it*. The sentence which has the next degree of simplicity to the simplest, is that which consists of a transitive verb, with its nominative case, and régime: as, *lū'nā ē'gīt mēn'sēs, the moon rules the months*. As, however, there is frequently an Ellipsis of the nominative in a sentence, so, also, is there sometimes an ellipsis of the verb: as, *Dī mēlīō'rā, understand dēnt, may the Gods award better things*: *quōť hō'mīnēs, tōť sēntēn'tiā, understand sūnt* after *hō'mīnēs* and again after *tōť*, that is, *as many persons soever as there are in the world, so many different opinions are there*, or, as we say in

! Nōmīnātīvūs prōnōmīnūm rā'rō exprīcātūr, nīcī dīstīncīōnīs, aut ēm'phāsīs grūtīm : ūt,

"Vōs dāmnās'tīs:"

[quī'sī dīcāt, prōtēr'rēā nē'mō.]

"Tu es patrō'nūs, tū pā'rēns,——"

"Si dēs'serīs tū, pērī'mūs:"——Ter

[quā'sī dīcāt, "prēcīpūē, ēt prāē ā'līs, tū patrō'nūs, ēs."]

"Fēr'tūr ātrō'ciū flāgr'ūū dēs'ignās'sē." Ovid.

! Aliquān'dō ōrā'tiō est vēr'hō nōmīnātīvūs : ūt,

——Ingē'nūās dīdīcīs'sē fīdē'lītēr ārtēs\*

Emōll'it mō'rēs, nēc s'īnīt ēs'sē fēr'rūs. Ovid.

! Aliquān'dō advēr'bīum cūm gēn'tīvō : ūt,

Pār'tim vīrō'rūm cēcīdēr'unt in bē'lō.

### Exceptions.

I. Vēr'bū infīnītīvī mō'dī frēquēntēr prō nōmīnātīvō accūsātīvūm āutē sē stā'tuunt, cōnjūncīōnē quōd vēr' ūt ōmīs'sā :<sup>3</sup> ūt,

Tē rēdīs'sē incō'lūmēm gaur'dēō.

English, *many men, many minds*. Every verb, then, must have a nominative case, either expressed or understood; and every nominative case must have a verb: also two or more nominative cases singular (linked together by one or more copulative conjunctions, either expressed or understood,) will have a verb plural; whereof the person will be that of the more worthy substantive, if any distinction of worthiness can be drawn:—but sometimes the verb agrees with the nominative nearest to it:—as, *mē pērītūs dīscēt Y'bēr, Rhōdān'quē pō'tūr, me the accomplished, (or refined) Spaniard (literally killed Iberian) shall study, and the drinker of the Rhone (shall study me)*. On the contrary, a verb plural is sometimes usurped after a nominative singular and an ablative preceded by the preposition *cūm*, *with*.

4 The whole of this line may be taken as the nominative case to *emoll'it*, and likewise to *s'īnīt*; but a verb of the infinitive mood is not only frequently the nominative case to a verb, but also the substantive to an adjective: as *ment'rī tūr'pē est, to lie is a base thing*: *vēr'ū sū'ūm cui'que est, his own will is to every one, that is, every one has a will of his own*.

5 In translating any English sentence into Latin, if the conjunction 'that' (either expressed or understood) come between two verbs, the latter verb may with elegance be put in the infinitive mood, its nominative case being turned into the accusative:—as, *they say (that) the king is coming*, *nūnt rēgēm advēntūrē*, rather than, *nūnt quōd rēx advēntū*: again, *he said (that) he (himself) would come*, *dixit sē ventū*.

II. Vēr'būm in'tēr dū'os nōmīnātī'vōs dīversō'rūm nūmē-rō'rūm pō'sitūm, cūm āltērū'trō<sup>6</sup>.cōncōrdā'rē pō'tēst :—ūt,

*Amān'tium ī'rō amō'ris intēgrā'tio ēst. Ter.*  
*Pēctūs quō'quē rō'bōrā fī'unt. Ovid.*

III. Nō'mēn mūltitū'dīnīs sīngulā'rē quāndō'quē vēr'bō plūrā'li jūn'gītūr :<sup>7</sup> ūt,

*Pārs ābīē'rē.*  
*Ūtēr'quē dē'lūdīn'tūr dō'lis.*

Vēr'bā impērsōnā'līā nōmīnātī'vūm nōn hā'bēnt ēnūnciā-tūm :<sup>8</sup> ūt,

*Tā'dēt mē vī'tū.*  
*Pērtā'sūm ēst cōnjū'gī.*

rūm ēs'sē, rather than dix'it quōd ip'sē vēn'rēt : but if the verb which ought to be in the infinitive mood, ought also to be in the future tense, and it have no future tense of that mood, then fī'rē, *to be about to be*, followed by ūt, *that*, and a subjunctive mood must be used ; as, *he says (that) I shall be able*, dī'cīt fī'rē, ūt pō'sūm. This construction, too, is sometimes very elegantly employed, even where the verb which ought to be in the infinitive mood, has the future tense. Occasionally, likewise, it happens, that instead of the infinitive mood, the subjunctive mood, with the omission of ūt, is preferable ; as, *ignōs'cās, vō'lū, I wish (that) you would be forgiving* : jūbē'tō, cēr'tēt Amyn'tās, *give orders (that) Amyn'tas vie* ; or simply, *bid Amyn'tas contend*.

<sup>6</sup> Many examples of this sort are undoubtedly to be met with ; but especially among the poets, who were often compelled by the measure of their verse to take a liberty which could hardly be granted in prose ; the efficient or real nominative, however, that is, the word which (more immediately) answers to the question made with the verb, ought properly to regulate or direct the person of the verb.

<sup>7</sup> Nouns of multitude, or, as they are generally styled, in English, *Collective Nouns*, are such as, though themselves of the singular number, have yet a plural signification :—for example, pō'pūlus, *the people*, vūl'gūs, *the rabble*, tūr'bā, *a crowd*, exēr'cītūs, *an army*, clās'sis, *a fleet*, and the like. Whenever the idea implies a separation into parts, a verb plural is preferable ; but when there is no division or separation into parts, the verb should most unquestionably be of the singular number.

<sup>8</sup> By impersonal verbs are meant, such verbs as are never found except in the third person singular, and which have never any nominative expressed in Latin ; the pronoun *id, it*, being upon all occasions understood. Some personal verbs, however, are now and then assumed impersonally : and all neuter verbs in -ō may be similarly used in every tense of the passive voice ; sometimes with much elegance, and at all times with strict conformity to the idiom of the Latin tongue.

## CONCORDANTIA SECUNDA.

Sūbstāntīvūm ēt Ādjēctīvūm, &amp;c.

*The Second Concord. The Substantive and Adjective.*| Ādjēctīvā, pārticīpiā, ēt prōnōmīnā, cūm sūbstāntīvō, gē-  
nērē, nūmērō, ēt cāsū, cōncōrdānt : <sup>9</sup> ūt,

Rā'ra ā'vīs īn lēr'ris, nīgrōquē simīl'limū cŷgnō. Juv.

Āliquān'dō ōrā'tiō sūp'plēt lō'cūm sūbstāntīvī, ādjēctīvō īn  
neū'trō gēnērē pōsītō : ūt,

Audītō rēgēm Dŏrŏbēr'nūm prŏfici'scī.

## CONCORDANTIA TERTIA.

Rēlatīvūm ēt Āntēcēdēns.

*The Third Concord. The Relative and the Antecedent.*Rēlatīvūm cūm āntēcēdēntē<sup>10</sup> cōncōrdāt, gēnērē, nū-  
mērō, ēt pērsōnā : ūt,Quī cōnsul'tā pŭtrūm, quī lēgēs jūrāquē sēr'rāt. Hor.  
Vir bŏnŭs ēst quis ?

<sup>9</sup> There can be no adjective in a sentence, without some substantive (either expressed or understood) agreeing with it. When no substantive is expressed, the adjective is put in the neuter gender, because the subject with which it is supposed to agree is not determined either to be masculine or feminine, and consequently is regarded as neuter. Oftentimes, adjectives agree with substantives not actually expressed, but yet clearly understood : as, amīcŭs (vīr) a friendly man, that is, a friend ; dēx'trā (mā'nŭs), the right hand ; rēgīū (dŏmŭs), a royal mansion or king's palace ; paŭpēr (hŏmŏ), a poor person ; prŏfŭndūm vēr' altīm (mārē), the deep, that is, the deep sea or ocean : fērīnā (cārō) wild flesh, meaning, venison : with vėry many besides. —

<sup>10</sup> The antecedent is sometimes wholly withheld in its own clause of a sentence, and elegantly expressed in the clause of the Relative, and in the same case with the Relative : as, lŏbēm quān sŭt'tŭō, vēr'tra ēst, that is, the city which I build (or am about to erect) is yours. Sometimes, too, the antecedent is given in both clauses, as, dī'cŭm dī cŭnt, quō dī'c, they name or appoint a day, on which day : sometimes, again, the antecedent is entirely suppressed ; thus, vīn'cē, quī vīn'cīs, cōnquē-  
thŏu who conquerest ; understand tū, thŏu : mī'sīt quī cŏgnŏs'cērēnt, he  
sent (persons) who might explore, or, he sent to explore ; understand  
mīl'itēs, soldiers, else, explŏrātŏrēs, scouts : — and sometimes, again, the  
Relative is understood ; as, ūrbs antīquā sŭt, Tŷ'rīn tēnŭc'rē cŏlŏnī,

Āliquān'dō ōrātīō pŏnītūr prō āntēcēdēn'tē : ūt,

Īn tēm'pōrē ād ē'ām vē'nī, quōd rē'rūm ōm'nūm ēst  
prīmūm.

Rēlātīvūm īn'tēr dū'ō sūbstāntīvā<sup>11</sup> dīvērsōrūm gēnērūm  
[ēt nūmērōrūm] collōcātūm, īntēr'dūm cūm pōstērīōrē cōn-  
cōr'dāt : ūt,

Hō mīnēs tūēn'tūr īl lūm glōbūm quāē tēr'rā dīcītūr. Cic.

Āliquān'dō rēlātīvūm cōncōr'dāt cūm prīmītīvō, quōd īn  
pōssēsīvō sūbaūdītūr : ūt,

————— ōm'nēs ōm'nīā

bŏ'nā dīcēre, ēt laūdā'rē fŏrtū'nās mē'ās,  
quī<sup>12</sup> gnātum hābē'rēm tā'li īngē'nīō prē'dītūm. Ter.

Sī nōmīnātīvūs rēlātīvō ēt vē'r'bō īntērpōnā'tūr,<sup>13</sup> rēlātī-  
vūm rē'gītūr ā vē'r'bō, āūt, āb ā'līā dīctīō'nē, quāē cūm vē'r'bō  
īn ōrātīō'nē lōcā'tūr : ūt,

- Grā'tia āb ōffīcīō, quōd mŏ'rā tā'r'dāt, āl'ēst. Ovid.  
Cū'jūs nū'mēn ādŏ'rō.

*there was an ancient city (which) Tyrian colonists possessed :* but in En'glish this omīssion is much more frēquent than in Lātīn. Here it is wŏrthy of the nŏtice of lēārnērs that the Rēlātīve agrēēs with its antēcēdēt in gēndēr, nūmber, and PĒR'SON, but with that antēcēdēt, if found in the same clausē of the sēntēncē with the Rēlātīve itself, the Rēlātīve agrēēs in gēndēr, nūmber, and CASE.

<sup>11</sup> The restrīctīōn mēntīōnēd in notē 6, ābōvē, is ēquāly āpplicāblē in the prēsēnt īnstāncē : fŏr the Rēlātīve ōught ālwāys to agrēē with thē sūbstāntīve whīch is mŏrē īmmēdiātely and ōstēnsībly its antēcēdēt, unlēs īndēēd sŏmē vēr'y wēīghty rēāson cān bē āssīgnēd fŏr dēvīātīng frŏm thī practice.

<sup>12</sup> Hērē quī hās, fŏr its antēcēdēt, mē'i, *of mē*, undērstoŏd in thē pŏssēsīvē ādjēctīve mē'ās, *my*, of thē prēcēdīng līnē.

<sup>13</sup> Thē CASE of thē Rēlātīve ālwāys dēpēnds ūpŏn sŏmē wŏrd in thē same clausē of thē sēntēncē with itsēlf, but it takēs its gēndēr, nūmber, and pērson, frŏm thē sūbstāntīve to whīch it pārtīculārly rēfērs, and whīch is gēnērāly in sŏmē fŏrmēr clausē of thē sēntēncē. Whēn thē Rēlātīve is nŏt thē nŏmīnātīvē casē to āny vēr'b, it māy bē vīēwēd ās ā sūbstāntīve rāthēr thān ān ādjēctīve, ās it is gŏvērned prēcīsely in thē same mānnēr ās ā sūbstāntīve is gŏvērned :—īf, hŏwēvēr, thē Rēlātīve agrēēs with āny sūbstāntīve ēxp'rēssēd in its ōwn clausē of thē sēntēncē, thēn it is to āll īntēnts ān ādjēctīve, and thē sūbstāntīve with whīch it agrēēs, dīrēctly its casē.

## NOMINUM CONSTRUCTIO.

## I. SUBSTANTIVA.

*The Construction of Nouns Substantive.*

Quum dū'ō sūbstāntī'vā divēr'sā significātiō'nīs<sup>14</sup> cōncūr-  
runt, pōstērīus īn gēnītī'vō pōnītūr : ūt,

*Crēs'cīt ā'mōr nūm'mī, quāntum ip'sū pēcū'nīū crēs'cīt.*

Hic gēnītī'vūs āliquāndō īn dātī'vūm vēr'tītūr : ūt,

*Ūrbī pā'tēr ēst, ūrbī'quē mārītūs. Luc.*

Adjēctī'vūm īn nēutrō gē'nērē sī'nē sūbstāntī'vō pōsītūm,  
āliquāndō gēnītī'vūm<sup>15</sup> pōstulāt : ūt,

*Paū'lūlūm pēcū'nīā.*

Pōnītūr īntērdūm gēnītī'vūs tān'tūm, prīōrē sūbstāntī'vō  
pēr ēllip'sīn sūbaūdītō :<sup>16</sup> ūt,

——— Ū'bi ād Dīā'nū vēr'nērīs,

*I'to ād dēx'trām : ——— Ter.*

[*Subaūdi tēplum.*]

<sup>14</sup> In rendering English into Latin, it not unfrequently happens that two substantives of different signification come together with the sign of between them, whereof the latter ought not in conformity to the Latin idiom to be put in the genitive case : for instance, whenever the latter substantive denotes the *substance* or *materials* of which the former consists, the Latin idiom requires the ablative case preceded by *e*, *ex*, or *de*, *out of* or *of* ; else, that the substantive of *matter* be turned into the adjective expressive of that sort of matter. Thus, the two substantives, *a case of silver*, that is, *a silver case*, must not be rendered *vās argē'tī*, but *vās ex argē'tō fac'tūm*, or *vās argē'tēūm*. In like manner, other substantives are occasionally converted into their adjectives : as, *my father's house* may be translated, *dō'mūs pā'trīs* or *dō'mūs pā'tēr'nā*.

<sup>15</sup> The adjectives more commonly used in this way are those which relate to Quantity or Number ; as, *mūl'tūm*, *much*, *plūs*, *more*, *plū'rī-mūm*, *very much* or *very many*, *pār'vūm*, *little*, *mī'nūs*, *less*, *mī'nīmūm*, *the least thing* or *portion*, *sūm'mūm*, *the very highest pitch*, *ūl'tīmūm*, *the last stage*, *extrēmūm*, *the utmost verge*, *mē'diūm*, *the middle division* or *point* : — with the pronouns, *hūc*, *this*, *id*, *that*, *quid*, *what* ; and the several compounds of *quid*, as, *ā'liquid*, *anything*, *nē'quid*, *no one thing* ; thus, *quid rē'i* ? *what is the matter* ?

<sup>16</sup> This is an elegant mode of expression, provided only that the omission be consistent with perspicuity, and that the purport of the speaker or writer be at once (and unambiguously) evident : thus in English we say, *St. Paul's*, meaning *the Cathédral* of St. Paul : and *St. James's*, meaning *the Palace* of St. James, else, *the Church* or *Parish*

Dŭ ō sŭbſtāntī'vā rēī ējŭs'dēm, ĩn ēō'dēm cā'sŭ pōnŭn'tŭr: " ŭt,

*Effūdŭn'tŭr* ō pēs, ĩrrĭtāmēn'tā mālō'rŭm. Ovid.

~ *Laŭs, vitŭpē'rŭm*, vĕl *quālĭtās* rēī,<sup>18</sup> pōnĭtŭr ĩn āblātī'vō, ē tĭām gēnĭtī'vō: ŭt,

Īngē'nŭī vŭl'tŭs pŭ'r, ĩngē'nŭī quē pŭdō'rĭs. Juv.

*Vir* nŭl'lā fĭdē.

~ *Ōpŭs* ēt ŭ'sŭs āblātī'vŭm ēx'īgŭnt: ŭt,

Aŭctōrĭtā'tē tŭā nō'bĭs ō'pŭs ēst. Cic.

*Pēcŭ'nĭām*, (quā nŭhĭl sĭbĭ ēs'sēt ŭ'sŭs,) ŭb ŭs nōn āccē'pĭt. Gell.

~ *Ōpŭs* aŭtēm ādjēctī'vē, prō "nēcēssā'rĭŭs," quāndō'quē pōnĭ vĭdē'tŭr: ŭt,

Dŭx nō'bĭs ēt aŭc'tōr ō'pŭs ēst. Cic.

## II. ADJECTIVA.

### *The Constrúction of Nouns Adjective.*

#### 1. Gēnĭtī'vŭs pōst Adjēctī'vŭm.

#### *The Génitivo Caso áfter the Adjective.*

ADJĒCTĪVĀ quāē dēsĭdē'rĭŭm, nōtĭtĭām, mēmō'rĭām, tĭmō'-  
named after that Saint. So, in Látin, by "pér Vārrō'nĭs" was meant  
"pér fŭn'dŭm Vārrō'nĭs," *through Várro's ground or glebe*; likewise,  
by "Pōppē'a Nērō'nĭs," was meant "Pōppē'a Nērō'nĭs ŭx'ōr," *Néro's*  
*cónsort or wife Poppēa*—and so forth.

<sup>17</sup> Of the sŭbſtantives thus concórding in case, one may be sĭngular,  
the óther plŭral; as, ŭrbs Áthē'nāē, *the city Áthens*, fĭlĭŭs, dĕlĭ'cĭā  
mā'tris, *a son, the dárling of his móther*.

<sup>18</sup> The exámplēs fálling ūder this Rule (in so far, at least, as regards  
the āblative case,) seem to be góverned by some ādjēctive, or preposi-  
tion, understóod: thus, *vir* nŭllā fĭdē, *a man with no prínciple*; under-  
stánd cŭm, *with*, else, *præ'dītŭs* cŭm, *endēd with*. In most instances  
eĭther the gēnĭtīvo or āblative may be assŭmed indifferently: but, agáin,  
there are certáin phráses, in which the gēnĭtīve is more élegant thán  
the āblative; and óthers, in which the āblative is déemed préferable to  
the gēnĭtīve:—thus, the Rómans sáid, "ēs bŏ'nŏ ē'nĭmŏ," *be of good*  
*cheer*, or, *of cóurage*, ráther thán "ēs bŏ'nĭ ē'nĭmĭ;" but, "hŏ'mŏ ĩ'mĭ  
sŭbsē'lĭŭ," *a pērson of the lŏwest caste, or rank*, ráther thán "hŏ'mŏ ĩ'mŏ  
sŭbsē'lĭŏ." Cícero has "sŭmmā spē, sŭm'mā vĭrtŭ'tŭs," *of the hĭghest*  
*hope, the hĭghest válour*, in one and the same séntence. Occásionally,

rēm signīficānt, āt'quē īis cōtrā'riā, gēnītī'vūm exīgūnt ;<sup>19</sup>  
ūt,

*Est nātū'rā hū'mānūm nōvītātīs ā'vīdā.* Plin.

*Mēns fūtū'rī prā'sciā.*

*Mēmōr ēs'tō br'ē'vīs ā'vī.*

*Im'mēmōr bēn'ēfī cū.*

*Imp'eri'tūs rē'rūm.* Ter.

*Rū'dīs bē'l'ī.*

*Tī'mīdūs Dēō'rūm.* Ovid.

*Impū'vīdūs sū'ī.* Claud.

Cūm plū'rīmīs ā'līs quā āffēctīō'nēm ā'nīmī dē'nōtānt.

Adjectī'vā vēr'bā'liā īn -āx ē'tiām gēnītī'vūm exīgūnt : ūt,

*Aūdāx īng'ē'nū.*

*Tēm'pūs ē'dāx rē'rūm.* Ovid.

Nō'mīnā pārtītī'vā, nūmērā'liā, cōmpārātī'vā, ēt sup'ēr'lā-tī'vā, ēt quā'dām adjectī'vā pārtītī'vā<sup>20</sup> pō'sītā, gēnītī'vūm, ā quō ēt gē'nūs mūtūān'tūr, exīgūnt : ūt,

*Ūtrūm hō'rūm mā'cīs āc'cīpē,*

*Prī'mūs rē'gūm Rōmānō'rūm fū īt Rō'mūlūs.*

*Mā'nūm fōrtīōr ēst dē'strā.*

*Dīgītō'rūm mē'dūs ēst lōngīs'sīmūs.*

*Sē'quīmūr tē, sānō'tē Dēō'rūm !*

Ūsūrpān'tūr autēm ēt cūm hīs prāpō'sītīō'nībūs, ā, āb, dē,  
ē, ēx, īn'tēr, ān'tē : ūt,

*Tēr'tiūs āb Ē'nē'ā.*

*Sōlūs dē sū'p'ērīs.*

however, an adjective expressed agrees with the former of the two substantives, and then the latter is put in the ablative case :—as, vīr prū-dēn'tiā excēllēns, a man excelling in prudence, that is, a man of extra-ordinary prudence.

<sup>19</sup> To these may be added, adjectives expressive of diligence, perseverance, certainty, patience, engagement, carefulness, guilt, sickness, anxiety, kindness, liberality, prodigality, and several other qualities and affections of the like nature : with their opposites, as, remissness, instability, doubt, impatience, disengagement, negligence, innocence, health, freedom from care, unkindness, parsimony, niggardness : and a host besides.

<sup>20</sup> By nouns *partitive*, and adjectives *put partitively*, are meant such nouns and adjectives as denote a part, or portion, of any whole. When there are two substantives of different genders, the adjective agrees with the first rather than the last : as, In'dūs flū'mīnūm māxīmūs, the In'dus, greatest of rivers : lēō ānīmālūm fōrtīs'sīmūs, the lion, strongest or bravest of animals.



*Dē ūs ē vōbīs al'tēr ēs. Ovid.*

*Prīmūs in'tēr om'nēs.*

*Prīmūs an'tē om'nēs.*

*Sēcūn'dūs āliquān'dō dātīvūm ex'igīt : ūt,*

— *Haūd ūl'i v'ē'tērūm v'irtūtē sēcūn'dūs. Virg.*

*Īnterrūgātīvūm ēt ē'jūs rēddītīvūm, ē'jūs'dēm cā'sūs ēt tēm'pōrīs ē'rūnt,—nī'sī vō'cēs vā'rīā cōnstrūctiō'nīs ādhī-bēān'tūr : ūt,*

*Quā'rūm rē'rūm nūllā ēst sāt'ētās ? Divitiā'rūm.*

*Fūrtīnē accūsās, ān hōmīcīdī ? Ūtrō'quē.*

## 2. Dātīvūs pōst Ādjēctīvūm.

### *The Dative Case after the Adjective.*

*Ādjēctīvā quī'būs cōm'mōdūm, incōm'mōdūm, sīmilitūdō, dīsīmilitūdō, vōlūptās, sūbmīs'siō, aut rēlā'tiō ād āliquīd<sup>21</sup> significā'tūr, dātīvūm pōstulānt : ūt,*

*Sī fū'cīs ūt pā'trīā sūt idō'nēūs, ū'tīlīs āg'rīs. Juv.*

*Tūr'bā grā'vīs pā'cī, plācīdā'que īnīmīcā quī'ētī. Mart.*

*Pā'trī sīmīlīs. Cic.*

*Quī cō'lōr āl'būs ē'rāt, nūnc ēst cōntrā'rīūs āl'bō. Ovid.*

*Jucūn'dūs āmīcīs. Mart.*

*Om'nībūs sup'plēx.*

*Ēst fīnī'tīmūs orātō'rī pō'ē'lū.*

*Hūc rēfērūn'tūr nō'mīnā ex cōn prāpōsitiō'nē cōmpōsītā : ūt, cōntūbēr'nā'līs, cōmmī'lītō, cōnscr'vūs, cōgnā'tūs.*

*Quē'dām ex his, quē sīmilitūdīnēm significānt, ē'tiām gēnītīvō jūngūn'tūr : ūt,*

*Quēm mē'tīs, pār hū'jūs ē'rāt. Lucan.*

*Dō'mīnī sīmīlīs ēs. Ter.*

*Cōmmūnīs, ālīē'nīs, īmmū'nīs, gēnītīvō, dātīvō, ēt āblātīvō cūm prāpōsitiō'nē, jūngūn'tūr : ūt,*

<sup>21</sup> Such as *friendl'ness, detestation, equality, sameness* : thus, *ē'tās ādōlescēntīlīs ōdīō'sā, a time of life hātēful to strīplings ; ī'dēm ōccīdēn'tī, the same thing as killing, that is, the same with a p'erson or thing killing,—for the act of killing would be expressed by the gerund.* In gēnēral, howēvēr, *ī'dēm* is fōllōwēd by *quī, who, else by ēe, as, or āt'quē, and* : thus, *ā'nīmūs ē'r'gā tē ī'dēm āc fū'īt, a dīspositiō tōwārdz yōn, the same as it was or has been.*

*Cōmmū'nē ānīmān'tiūm ōm'nīūm ēst.* Cic.

*Mors ōm'nībūs ēst cōmmū'nīs.* Ibid.

*Hic mī'hī tē cūm cōmmū'nē ēst.*

*Nōn āliē'nā cōnsē'm.* Sall.

*Aliē'nīs āmbitiō'nī.* Sen. Præf.

*Nōn āliē'nūs ā Scævōlā stū'diis.* Cic.

—— *Vō'bīs immū'nībūs hū'jūs*

*Es'sē mā'li dī'bitūr.* Ovid.

*Cāprif'cūs ōm'nībūs immū'nīs ēst.* Plin.

*Immū'nēs āb ī'līs mā'lis sī'mīs.*

*Nā'rūs, cōm'mōdūs, incōm'mōdūs, ū'tilis, īnū'tilis, v'ē'hēmēns, āp'tūs, cūm mū'l'tis ā'līs, īntēr'dūm (ē'tiām) āccūsātī'vō cūm prāepōsitiō'nē jūngūn'tūr: ūt,*

*Nā'tiis ād glō'riām.* Cic.

*Ū'tilis ād v'ām rēm.*

*VERBĀ'LYX* īn “-bīlis” āccēptā pāssī'vē, ēt pārticipiā'liū īn “-dūs,” dātī'vūm pōstulānt:<sup>22</sup> ūt,

—— *Nū'lī pēnētrā'bīlis ās'trō*

*I.ū'cūs ī'nērs.* Stat.

*Ō mī'hī pōst nū'l'ōs Jū'lī mēmōrā'n'dē sōdā'les!* Mart.

### 3. *Accūsātī'vūs pōst Adjēctī'vūm.*

*The Accusative Case after the Adjective.*

*Māgnitū'dīnīs mēnsūrā sūbjīctūr adjēctī'vīs īn āccūsātī'vō, āblātī'vō, ēt gēnītī'vō: ūt,*

*Tūr'ris tēn'tūm pē'dēs āl'tī.*

*Fōns lā'tūs pē'dībūs trī'būs, āl'tūs trigīm'tā.*

*Arēā lā'tā pē'dūm dē'nūm.*

*Accūsātī'vūs āliquān'dō sūbjīctūr adjēctī'vīs ēt pārticipiis, ū'bī prāepōsitiō sēcūn'dūm vīdētūr sūbjīntel'ligī: ūt,*

*Ūs hūmērōs'quē Dēō sī'milis.* Virg.

*Vultūm dēmīs'sū.*

<sup>22</sup> To these may be added most (if indeed not all) adjectives derived from such verbs as govern a dative case:—thus, *fīdūs āmī'cis, faithful to friend*; *bēnē'volūs dō'mīnō sērvūs, a slave well-disposed to his master*; *crē'dulūs ī'līs, credent to them*. For the construction of Past and of Present Participles, which, when used as adjectives, are followed by a dative, see page 162.

## 4. Ablatīvūs pōst Adjēctīvūm.

*The Ablative Case after the Adjective.*

Adjēctīvā, quā ad cōpūm, ēgēstātēm'vē pērtinēt, intērdūm ablatīvūm, intērdūm gēnītīvūm<sup>23</sup> exīgūnt : ūt,

Dī'vēs ēquūm, dī'vēs pīclā'ī vēs'tīs ēt aūrī. Virg.

Ā'mōr<sup>24</sup> ēt mē'l'le ēt fēl'le ēst sēcūndīs'simūs. Plau.

Ēx'pērs fraū'dīs.

Grā'vīā bēā'tūs.

Adjēctīvā ēt sūbstāntīvā rēgūnt ablatīvūm significāntēm causām ēt formām, vėl mō'dūm rē'i : ūt,

Pāl'lidūs trā.

Nō'mīnē grām'mā'ticūs, rē bār'bārūs.

Trōjā'nūs ōrīgīnē Cā'sār. Virg.

Dīc'sūs,<sup>24</sup> indīg'nūs, prā'dītūs, cāp'tūs, cōntēn'tūs, ex'tōr'rē, frē'tūs, lī'bēr, cūm adjēctīvīs prē'tiūm significāntībūs, ablatīvūm exīgūnt : ūt,

Dīg'nūs ēs ō'diō. Ter.

Quī gnā'tum hābē'rēm tā'li ingē'nio prā'dītum. Ibid.

— ōcūlis cāp'ti fūdē'rē cūb'īlū tā'lpā. Virg.

Sōr'tē tā'ā cōntēn'tūs ūl'i.

Tērrō'rē lī'bēr ā'nīmūs. Liv.

Nōn gēm'nīs vēnā'lē, nēc aūrō. Hor.

Hō'rūm uōnū'l'lā intērdūm gēnītīvūm āduīt'tūnt : ūt,

Māgnō'rum indīg'nūs āvō'rūm. Virg.

<sup>23</sup> The adjectives *indīgūs*, *neēdy*, *ī'nōps*, *not possēssing*, *ēgē'nūs*, *stānding in want of*, *ēx'pērs*, *free from*, *cōm'pūs*, *māster of*, and *īm'pūs*, *not māster of*, are gēnerally fōllowed by a gēnitive case : but, *dīstēn'tūs*, *dīstēnt*, *grā'vīlūs*, *grā'vīd* or *heāry*, *rēfēr'tūs*, *crāmmed* or *stūffed agāin*, *ōr'būs*, *deprīved of* or *lēst dēstītute*, *vā'cūūs*, *ēmply* or *vācānt*, and *vī'lūūs*, *void*, prefēr an āblative. Most ōther adjectives relāting to plēnty or to want tākē a gēnitive or an āblative indīfērently : as, *plē'nūs* *vīnī* vėl *vī'nō*, *full of wīn* or *wīth wīn* ; *īmā'nūs* *prūdē'n'tīā* vėl *prūdē'n'tīā*, *void of prūdēnce* or *dīscrētīōn* ; *cās'sūs* *lūmīnē* vėl *lū'mīnīs*, *devoid of līght*.

<sup>24</sup> *Dīg'nūs* is sōmetīmes fōllowed by an īnfīnītīve mōōd ; whīch, as wās remārked in notō 4 (on Syntax) ābōve, is a sort of noun of the nēuter gēnder ; undēclīned īndēēd, but whīch may, nēverthēlēss, bē usūrpēd in āny cāsē, the vōcātīve (pērhaps) ēxēptēd. Thus, in Vīrgīl, wē fīnd *dīg'nūs āmā'rī*, *wōrthy to bē lōvēd*, īnstēād of *dīg'nūs āmō'rē*, *wōrthy of lōvē* :—but ēīthēr of thēsē ēxprēssīōns is lēss ēlēgānt thān *dīg'nūs quī* (vėl *hī*) *āmā'rē'tūr* vėl *āmā'rē'tūr*, *wōrthy wōhō shōūld or mīght bē lōvēd*, or *thāt hē shōūld or mīght bē lōvēd*.

*Cār'minā dig'nā dēā.*

*Ēxtōr'rīs rēgnī. Stat.*

Compārātī'vā, cūm ēxpōnān'tūr pēr *quām*,<sup>25</sup> āblātī'vūm ād-  
mīt'tūt: ūt,

*Vī'lūs ārgēn'tum ēst aūrō, virtūtībūs aūrūm. Hor.*

[*Id ēst, quām*<sup>26</sup> aūrūm, *quām virtūtēs.*]

Tān'rō, *quān'tō, hōc, ēō*, ēt *quō*, cūm quībūs'dām ā'līs  
quā mēnsūrām ēxcēs'sūs signīficānt, ītēm ātā'tē, ēt nā'tū,  
cōmpārātī'vis ēt sūpērātī'vis sēpē jūngūn'tūr: ūt,

*Tān'tō pēs'simūs ōm'nīūm pōē'tā,*

*Quān'tō tu ōp'timūs ōm'nīūm pātrō'nūs. Catull.*

*Quō plūs hū'bēt, ēō plūs cū'pūnt.*

*Mā'jōr ēt mā'ximūs ātā'tē.*

*Mā'jōr ēt mā'ximūs nā'tū.*

## PRONOMINUM CONSTRUCTIO.

### *The Construction of Pronouns.*

*Mē'i, tū'i, sū'i, nōs'trī, vēs'trī, gēnītī'vī* prīmī'tīvō'rūm, pē-  
nūn'tūr cūm pērsōnā signīficā'tūr: ūt,

<sup>25</sup> And the adjective ā'lūs, *other*, or, *any other*, is in like manner followed by an āblative, as often as the conjunction *quām, than*, is by the figure ellipsis omitted after it: as, pūtās'nē ā'līūm sāpiēn'tē bēa'tūm? *thinkest thou any other than a wise man happy?* Here we read ā'līūm sāpiēn'tē for ā'līūm *quām* sāpiēn'tēm. Also an ellipsis of *quām, than*, after the adverb mā'gis, *more*, in junction with an adjective or participle, may be similarly followed: as, ō lū'cē mā'gis dilēc'tā sōrō'rī, *O thou dearer to thy sister (literally, more beloved) than the light!*

<sup>26</sup> *Quām, than*, is often used (and with peculiar beauty) between two comparatives:—as, trīūm'phūs clā'rīōr *quām* grā'tīōr, *a triumph more splendid than acceptable*. And this conjunction is frequently understood after some adverbs of the comparative degree, followed by almost any case; the vocative and (perhaps) dative excepted. See Conjunctions. Sometimes, too, such āblatives as sō'lītō, *than usual*, ā'quō, *than right*, uēcēssā'rīō, *than necessary*, are elegantly understood after comparatives of the neuter gender: as, sī fōr'tē, quid ap'tiūs ex'it, *if, perchance, aught more fit or more to the purpose (sō'lītō, than usual) has gone forth*: libē'rīūs vivē'bāt, *he lived more freely (ā'quō, than right)*, that is, *he lived rather gaily and profusely*. And here it should be observed, that in no instance is it necessary to omit *quām*, though such omission be, on many occasions, preferable. It may likewise be observed that when *quām* is expressed, the noun after it must be in the same case with the noun before it.

*Lān'guēt dēsīdē'rīō tū'i.*

*Pig'nōrā cū'rū sū'i. Virg.*

*Cū'cūs ā'mūr sū'i. Hor.*

*Imā'gō nō'strī.<sup>27</sup>*

Mē'ūs, tū'ūs, sū'ūs, nō's'tēr, vēs'tēr, pōnūn'tūr cūm āc'tīō  
vēl pōssēs'siō rē'i signīficā'tūr: ūt,

*Fū'vēt dēsīdē'rīō tū'ō.*

*Imā'gō nō'strā:—*

[*Id est, quām nōs pōssīdē'mus.*]

Hāc pōssēs'si'vā, mē'ūs, tū'ūs, sū'ūs, nō's'tēr, ēt vēs'tēr, hōs  
gēnītī'vōs pōst sē rēcī'pīunt,—“*ipsī'ūs, sōlī'ūs, ūnī'ūs, dūō'rūm,*  
*trī'ūm, &c. ōm'nīūm plū'rīūm, puēcō'rūm, cūjūs'quē:*”—ēt  
gēnītī'vōs pārtīcīpīō'rūm, quī ād prīmītī'vūm sūbaūdītūm  
rēfērūn'tūr: ūt,

*Dixī mē'ā ūnī'ūs ō'pērā rēmpūb'licām ēs'sē sāl'vām. Cic.*

*Mē'ūm sōlī'ūs pēccā'tūm cōi'rīgī nōn pō'test. Ibid.*

*Cūm mē'ā nēmō*

*Scrīptā lē'gāt vūlgō rēcītā'rē tīmēn'tis.—Hor.*

*Dē tū'ō ipsī'ūs stū'dīō cōnjēctūrūm cē'pērīs. Cic.*

*In sū'ā cūjūs'quē laudē prā'stān'tiōr.*

*Nō'strā ōm'nīūm mēmō'rīā.*

*Vēs'tris puēcō'rūm rēspōn'dēt laudīb'ūs. Cic.*

Sū'i ēt sū'ūs rēcī'prōcā<sup>28</sup> sūnt:—hūc ēst, sēm'pēr rēflēc-  
tūn'tūr ād id, quōd prēcī'pīūm īn sēntēn'tiā prēcēs'sīt: ūt,

<sup>27</sup> The pērsōnal and pōssēs'sive prōnouns āre sōmetimes (but less  
corrēctly) ūsēd for ōnō ānōthēr: ās, ādspēc'tū sū'ō, *at his or her sight*,  
for ādspēc'tū sū'i, *at the sight of hīmsēlf or of hērsēlf*, thāt is, *at the sight*  
*of the pērsōn spēāking or dōing*. And Plāūtus hās lā'būr mē'i, *the*  
*labōur of me*, for lā'būr mē'ūs, *my labōur*. Frēquēntly, too, the pōets,  
and occāsionally the prōse writērs, emplo'y the pērsōnal prōnouns īn the  
dātīvo cāsē, whēn, strīctly spēāking, pōssēs'sion is mēant:—ās, mī'hī  
mā'nūs, *the hand to me*, for mē'ū mā'nūs, *my hand*. Sīmilarly, ālso,  
āre ōthēr prōnouns, and nouns, ūsūrpēd:—ās, ē'i cōr'pūs, *the bōdy to hīm*,  
for ē'jūs cōr'pūs, *the bōdy of hīm*, thāt is, *his bōdy*; pē'lāgō prō-  
spēc'tūs, *a prōspēct to the sea*, for pē'lāgī prōspēc'tūs, *a prōspēct or vīew*  
*of the sea*.

<sup>28</sup> Whēnēvēr the Eng'līsh word ‘*self*’ cān be āddēd to *hīm*, *hēr*, or *it*,  
(or ‘*selvcs*’ to *thēm*.) the Lātīn word “*sū'i*,” and nōnē ōthēr, is prōpēr,  
and nēcēs'sary. Thus, *Cāto owns he ērrēd*, Cā'tō sē pēccās'sē fātē'tūr:  
and, īn the sāmē mānēr, whēnēvēr the Eng'līsh word “*own*” cān be  
āddēd to *hīs*, *hēr*, *its*, or *thēir*, the pōssēs'sive “*sū'ūs*,” and nōnē ōthēr  
is corrēct. Thus, *Cāto kīllēd hīmsēlf wīth hīs (own) sword*, sū'ō sē  
glā'dīō cōnfē'cīt.Cā'tō.

*Pētrūs nīmūm admirātūr sē: pār'cīt errōrībūs sū'is.*  
*Māgnōpērē Pētrūs rōgāt, nō sē dēserās.*

Hīc dēmōnstrātīvā, *hīc, is'tē, il'ē.* sic dīstīnguuntūr: *hīc* mīlī prōximūm dēmōn'strāt; *is'tē*, ēūm quī ē'pūd tē est; *il'ē*, ēūm quī ūb ūtrōquē rēmō'tūs est.

Hīc ēt *il'ē*, cūm ād dū'ō āntēpō'sitā rēfēruntūr, *hīc* plērūmquē ād pōstērūs, *il'ē* ād prīūs rēfēr'tūr: <sup>29</sup> ūt,

*Quōcūn'que aspīciās, nīlīl est nī'sī pōn'tūs ēt ā'ēr.*

*Nībībūs hīc tūmidūs, flūc'tībūs il'ē mīnāx.* Ovid.

## VERBORUM CONSTRUCTIO.

### *The Construction of Verbs.*

#### I. Nōminātīvūs pōst Vēr'būm.

#### *The Nominative Case after the Verb.*

VĒR'BA sūbstāntīvā; ūt sūm, fōrēm, fīd, ēxis'tē, vēr'bā vōcān'dī pāsēvā; ūt nō mīnūr, āppēl'lūr, dīcōr, vōcōr, nūn'cīpōr; ēt īis sīmīlīā, ūt tīdēōr, hū'bēōr, ēxis'tīmōr, ūtrīn'quē ēōs'dēm cā'sūs hā'bēt: <sup>30</sup> ūt,

*Dēūs est sūm'mūm bō'nūm.*

*Pērpūsīl'ī vōcān'tūr nā'nī.*

*Fīdēs rēlīg'īō'nīs nō'strē fāndāmēntūm hā'bētūr.*

*Nāt'īrā hēa'tis<sup>31</sup>*

*Ōm'nībūs ē's'sē dēdīt.* Claud.

<sup>29</sup> But sometimes, even in the best authors, we find *hīc* referring to the former, and *il'ē* to the latter of two persons or things before mentioned. For instance, in Ovid:—*hic dē'ūs ēt vīr'go est*; *hīc spē cēl'īx, il'ē ūmō'rē*, thus the god is, and maiden, he swift with hope, she with fear.

<sup>30</sup> And all verbs of gesture, that is, verbs betokening bodily aspect or position:—*as, ēō, I go*; *incē'dō, I walk*; *sē'dēō, I sit*; *cū'bō, I lie*; *dūr'mō, I sleep*; and many of the like sort: thus, *incē'dō clau'dūs, I walk lame*; *ōpōr'tēt mīl'itēm exēbārē stān'tēm, it behōves a soldi'r to watch, stānding*. These verbs, however, are included among those to which the next Part of the Rule applies; only instead of an adjective they have sometimes a substantive in apposition with them:—*as, incē'dūt rēx, he walks a king*, that is, *his manner of walking is majestic or that of a king*.

<sup>31</sup> This dative "*l'ā'n'tis*" might (though not so elegantly) be the accusative case "*l'ā'n'tē*," the pronoun "*il'ūs*," being understood before "*ē's'sē*." Thus, in Terence, we find,—*vō'bīs expēdīt ē's'sē bō'nās*, it is expedient for you to be good women. And several other passages of the same kind might be quoted.

Ī'tēm ōm'nīā fērē vēr'bā pōst sē ādjēctīvūm ādmīttūt,  
quōd cūm nōmīnātī'vō vēr'bī cā'sū, gē'nērē, ēt nū'mērō<sup>32</sup> cōn-  
cōr'dāt: ūt,

Pī'i ō'rānt tā'cītī.

Mā'lūs pās'tōr dōr'mīt sūpī'nūs.

## II. Gēnītīvūs pōst Vēr'būm.

### *The Genitive Case after the Verb.*

Sūm gēnītīvūm<sup>33</sup> pōs'tulāt, quō'tiēs signīfīcāt *pōssēs'siō nēm, offī'cīūm, sig'nūm*, aut īd quōd ād rēm quām'pīām pēr'tīnēt: ūt,

Pē'cūs ēst Mēlībā'i.

Ādōlēs'cēn'tīs ēst mā'jō'rēs nā'tū rēvēr'ē'rī. Cic.

Ēxcēpīūn'tūr hī nōmīnātī'vī, mē'ūm, tū'ūm, sū'ūm, nōs'trūm, vēs't'rūm,<sup>34</sup> hūmā'nūm, bēllā'rī'nūm, ēt sīmīlīā: ūt,

<sup>32</sup> An adverb in English is often expressed (with elegance) by an adjective in Latin, which adjective agrees with the nominative case to the verb,—as, in the two Examples given with this Part of the Rule, in the Eton text. To these a multitude of other Examples might be added:—but we shall content ourselves with the few following: *tā'cētū mūl'tūs, I hold my peace much: lō'quor frē'quēns, I speak often; scri'bō ēpis'tōlas rārīs'simūs, I write letters vēr'y sēldom*; in which the use of an adjective (for an adverb) is altogether at variance with our idiom. But we reconcile ourselves (easily enough) to an adjective in the nominative case after any transitive verb, (when such adjective agrees with the nominative case to the verb,) as often as the English participle "*being*" can make perfect sense, when placed between the nominative case to the verb, and the adjective which follows: thus, *nē āssūēs'cās bī'bērē vī'nūm jējū'nūs, do not accustom (yourself) to drink wine fasting*, that is, *you being hungry*. In many instances of this sort an adverb in Latin, and an adjective in English, would be preposterous,—because contrary to the usage of the two languages, respectively.

<sup>33</sup> Whenever *sūm* is followed by a genitive, that genitive is always governed by some substantive understood: thus, *hāc vēs'tīs ēst pā'tris, this garment is father's*, that is, *hāc vēs'tīs ēst vēs'tīs mē'i pā'tris, this garment is the garment of my father*:—hence the several Examples given under this Rule belong more properly to the Rule "*Quām ād substantīva dīvērsae signīfīcātīōnis concurrunt, &c.*" and particularly to that part of it "*Pōnitur interdūm genitīvus tantūm, &c.*"

<sup>34</sup> Not only in the neuter gender, but also in the masculine and feminine genders, are these possessive pronouns used:—thus, *hic cōdēx ēst mē'us, this book is mine; illā dō'mūs ē'rāt tū'ū, that house was thine*;—yet the dative of the primitive is, in most instances, more elegant: as, *hic cōdēx ēst mī'hī, this book is to me; illā dō'mūs ē'rāt tī'bī, that house was to thee or was thine*.

*Nōn est mē'um cōn'trā auctōritātē sēnātūs dīcērē. Cic.*  
*Hūmānūm est irās'cī.*

*Vēr'bū accūsān'dī, dāmnān'dī, mōnēn'dī, ābsōlvēn'dī, ēt*  
*sīm'līā, gēn'tīvūm pōstūlānt, quī crīmēn signīficāt: ūt,*

———— *Qui āl'tērūm incūsāt prōbrī*

*Ē'um ip'sūm se intūē'ri ōpōr'tēti. ——— Plaut.*

*Scē'lēris cōndēm'nāt gē'nērūm sū'ūm. Cic.*

*Ādmōnē'tō il'lūm prīs'tinā fortū'nā.<sup>35</sup>*

*Fūr'tī ābsōlūtūs ēst.*

*Vēr'titūr hīc gēn'tīvūs ālīqnān'dō in āblātīvūm vėl cūm*  
*prāpōsītīō'nē vėl sī'nē prāpōsītīō'nē;<sup>36</sup> ūt,*

*Pūtā'tī ē'ā dē rē tē ē's'sē ādmōnēn'dūm. Cic.*

*Sī in mē inī'quīs ēs jū'dēx, cōndēm'nā'bō ēb'dēm ē'gō tē*  
*crīmīnē. Ibid.*

*Ūtēr'qrī, nū'l'lūs, āl'tēr, neū'tēr, ū'l'lūs, ām'bō, —ēt sūpēr-*  
*lātīvūs grādūs, —nōn, nī'sī in āblātīvō, id gē'nūs vēr'bīs*  
*jūngūn'tūr: ūt,*

*Accūsās fūr'tī, ūn stī'prī? Ūtrō'quē, vėl dē ūtrō'quē:*

*āmbō'būs, vėl dē āmbō'būs: neū'trō, vėl dē neū'trō.*

*Dē plūrīmīs sēm'lī accūsā'rīs.*

*Sx'xgō, mīsēr'rōr, ēt mīsēr'rē'scō, gēn'tīvūm pōstūlānt:*  
*ūt,*

*Is \* \* sūā'rūm rērūm sātūgīt. Ter.*

———— *Ōrō mīsēr'rē lāb'rūm*

*Tāntō'rūm, mīsēr'rē ā'nīmā nōn dig'nā fērēn'tīs. Virg.*

*Ēt gē'nērīs mīsēr'rē'scē tūi. Stat.*

*Rēmīnīs'cōr, ōblīvīs'cōr, mēmīnī, rēcōr'dōr, gēn'tīvūm,*  
*ant accūsātīvūm, ādmī'ttūt: ūt,*

*Dī'tā fī'dēi rēmīnīs'cītūr.*

*Prō'prīūm ēst stūl'tī'tiā ālīō'rūm tī'tiū cēr'nērē, ōblīvīs'cī*  
*sūō'rūm. Cic.*

*Fā'ciām ūt hū'jūs lōcī \* \* \* sēmpēr mēmīnērīs. Ter.*

*Illec ō'lim mēmīnīs'sē jūvā'bīl. Virg.*

<sup>35</sup> Verbs of *Warning* or *Admonishing* are sometimes followed by two accusative cases. See the Rule "*Verba rogāndī, docēndī, &c.*" under the head of *Accusatives post Verbum*.

<sup>36</sup> Verbs of *Warning* or *Admonishing*, when followed by an Ablative case, have always some preposition (generally *dē, of* or *concerning*,) expressed with the noun which specifies the subject of admonition.



*Hū'jūs mē'rītī in mē rēcōr'dōr. Cic.*

*Sī rītē aūdītā rēcōr'dōr.*

*Pŏ'tīlōr,<sup>27</sup> aut gēnītī'vō, aut āblātī'vō, jūn'gītūr: ūt,*

*Rōmā'nī signō'rūm ēt ārmō'rūm pō'tītī sūnt. Sallust.*

*Ēgrēs'si ōplā'tā pō'tīun'tūr Trō'ēs ārē'nā. Virg.*

### III. Dātī'vūs pōst Vēr'būm.

*The Dative Case after the Verb.*

*Ōm'nīx vēr'bā rē'gūnt dātī'vūm ē'jūs rē'i, cui ā'līquīd āc-  
quī'rītūr, aut ādīmītūr:<sup>28</sup> ūt,*

*Mī'hi ī's'tīc nēc sē'rītūr, nēc mē'tītūr. Plaut.*

*Quīs tē mī'hi cā'sūs ādē'mīt? Ovid.*

*Huīo Rē'gūlā āppēndēnt vā'rīi gē'nērīs Vēr'bā.*

I. Īmprī'mīs, vēr'bā signīfīcān'tīā cōm'mōdūm, aut īncōm'-  
mōdūm,<sup>29</sup> rē'gūnt dātī'vūm: ūt,

<sup>27</sup> According to the more ancient mode of writing, *pō'tīlōr*, and in like manner *jūn'gōr*, and *ū'tōr*, had an accusative case:—but in later authors all these verbs govern an ablative; only *pō'tīlōr* admits likewise of the genitive.

<sup>28</sup> The dative case of the *Person*, or *Thing*, to which a verb points; or for which any action is either done, or intended; or by which some acquisition is made, or loss sustained,—is employed after any verb so pointing, or denoting the *action*, *acquisition*, or *loss*,—whether such verb be transitive or intransitive, active or passive. When the verb is transitive, the noun, which is the immediate object of the verb, must be in the accusative; while the noun, to which the subject of the verb refers, must be in the dative:—thus, *tā'liā mū'tē jā'cē vēr'bū fāvī'lā*, throw such words as these to the dumb embers; *cū'rā mī'hi hīnc lī'brūm*, take care of this book for me; *dūcēbō tī'bī gnā'tūm*, I will teach thy son for thee. Hence may almost any verb whatever admit a dative case after it. Sometimes there is in a sentence, an ellipsis of the object after a transitive verb,—that is an ellipsis of the accusative case; whilst the noun, to which the verb points, is expressed in the dative case:—for example, *tī'mēō tī'bī*, I fear for thee; understand *pērī'culūm*, danger, also *ā'līquīd mē'lī*, something of ill: whereas “*tī'mēō tē*” would signify “*I fear thee*,” or, in other words, “*I am afraid of thee*.” And here it may be noticed that the poets, by a Greek idiom, often use a dative case after verbs both of the active and passive voice, instead of an ablative with a preposition:—as, *tī'bī cēr'tēt*, he can vie with thee, for *tē'cūm cēr'tēt*; again, *tūr'bā mīx'tūs īnēr'tī*, mingled with the listless crowd, for *cūm tūr'bā mīx'tūs īnēr'tē*; or, *hīc mī'hi ōblī'tā sūnt*, these things are forgotten to me, for *ā mē ōblī'tā*, forgotten by me.

<sup>29</sup> To this head may be referred Verbs of *Profit* or *Advantage*, of *Healing*; of *Gratification*, of *Favour*, *Consent*, *Success*, *Complaisance*; of *Fawning* or *Flattery*; and of *Allurement*: with their several oppo-

*Nōn pōtēs mīhī cōmmōdārē, nec incōmmōdārē.*

*Ex his, jū'cō, lā'dō, dēlēc'tō, ēt ā'līā quā'dām,<sup>40</sup> accūsātīvūm ex'īgūnt : ūt,*

*Fēs'sūm qu'ēs plū'rīmūm jū'vāt.*

II. *Vēr'bā cōmpārān'dī rē'gūnt dātīvūm : ūt,*

— *Sic pār'vis cōmpō'nērē mā'gnā sōlē'bām.* Virg.

*Intēr'dūm vē'rō āblātīvūm cūm prāepōsītīō'nē cūm ; intēr'dūm accūsātīvūm cūm prāepōsītīō'nībūs dā ēt intēr :—ūt,*

*Cōm'pārō Virgī'līūm cūm Hōmērō.*

*Sī ād ēūm cōmpārā'tūr, nī'hīl ēst.*

*Hāc nōn sūnt intēr sē cōnfērēn'dū.*

III. *Vēr'bā dān'dī ēt reddēn'dī<sup>41</sup> rē'gūnt dātīvūm : ūt,*

*Fōrtū'nā mūl'tis dāt nī'mīs, sū'tis nūllī.* Mart.

*Ing'rātūs ēst, quī grātūm bē'nē mērēn'ti nōn rēpō'nīt.*

IV. *Vēr'bā prōmittēn'dī āc sōlvēn'dī rē'gūnt dātīvūm ; ūt,*

*Quā tībī prōmīt'tō, āc rēc'pīō sānctīs sīmē ē'sē ōbsērvātūrūm.* Cic.

*Ē's ālē'nūm mīhī nūmērā'vīt.* Ibid.

V. *Vēr'bā impērān'dī, ēt nūntiān'dī, rē'gūnt dātīvūm : ūt,*

*Im'pērāt aut sēr'vīt cōllēc'tā pēcū'nīā cuī'quē.* Hor.

*Quīd dē quō'quē vī'ro ēt cuī dīcās, sū'p'ē vīdē'tō.* Ibid.

*Ex'cīpē rē'gō, gūbēr'nō,<sup>42</sup> quā accūsātīvūm hā'bēnt,—*

sites ; as those of *Loss* or *Disadvantage* ; of *Hurt* : of *Displeasure* ; of *Discountenance* and *Impartiality* ; of *Denial*, *Opposition*, *Incivility* ; of *Detraction*, *Contumely* or *Reproach* ; of *Intimidation* and *Repulsion* : —also verbs of *Endurance* and *Forbearance* ; of *Congratulation* ; of *Caution* and of *Apprehension* ; of *Offending* and *Defending* ; of *Grudge*, *Envy*, *Malice*, *Rancour*, and many more ; whereof some are transitive and others neuter.

<sup>40</sup> Such as *offendō*, *I offend* ; which is also an exception to the Rule "*Dātīvūm sēr'vē rē'gūnt vēr'bū cōmpōsītū*," &c. page 150, below.

<sup>41</sup> To this class may be referred Verbs of *Assigning*, *Allotting*, *Bequeathing*, *Bestowing*, *Imparting*, *Receiving*, *Sending*, *Bringing*, *Introducing*, *Presenting*, *Joining*, *Mingling*, *Conceding*, *Refusing*, *Remitting*, *Forgiving*, *Delivering up*, and *Taking away*, with several others of like import.

<sup>42</sup> With these two may be conjoined *jū'bēō*, *I order* or *I bid*, and *dū'mō*, *I tame* or *I master* : both which are verbs of kindred meaning, though not strictly verbs of *Commanding* or of *Ruling* : and, in like manner, *vīn'cō*, *I conquer*, which is still more different in sense.

*tēm'pē: ſi, ēt m'z' dēvōr, quā nūc dātī'vūm, nūc accūsātī'vūm*  
hā'bēnt : ūt,

*Lī'nā rē'gīt mēn'sēs : ōr'bēm Dē'ūs īp'sē gūbēr'nāt.*  
*Tēm'pērāt īp'sē sī'bī.—Sūl tēm'pērāt ōm'nīā lū'cē.*  
*Hic mōdērā'tūr ē'quōs,—quā nōn mōdērā'bītūr ī'rē.*

VI. Vēr'bā fīdēn'dī<sup>43</sup> dātī'vūm rē'gūnt : ūt,

———— *Vā'cūis cōmmīt'tērē v'ēnīs*  
*Nīl n'ē sī lē'nē dē'cēt. Hor.*

VII. Vēr'bā ōbsēquēn'dī, ēt rēpūgnān'dī, dātī'vūm rē'gūnt :  
ūt,

*Sēm'pēr ōbtēm'pērāt, p'ūs fī'līūs pā'trī.*  
*Ignā'vis prēcībūs fōrtī'nā rēpūg'nāt.*

VIII. Vēr'bā mīnān'dī, ēt īrāscēn'dī,<sup>44</sup> rē'gūnt dātī'vūm :  
ūt,

*Ūtrīquē mōr'tēm ēst mīnītā'tūs. Cic.*  
*Ādōlēscēn'tī nī'hīl ēst quōd sūocēn'sēām. Ter.*

IX. Sūm, cūm cōmpōsītīs, prā'tēr pōs'sūm, rē'gīt dātī'vūm :  
ūt,

*Rēx p'ūs ēst rēīpūb'licē ōrnāmēn'tūm.*  
*Mī'hī nēc ōb'ēst, nēc prō'dēst.*

Dātī'vūm fēr'mē rē'gūnt vēr'bā cōmpōsītā cūm hīs ādvēr'-  
bīs, *b'ēnē, sū'tīs, mā'lē,—ēt cūm hīs prēpōsītīō'nībūs, prā',*  
*ād, cōn, sūb, ān'tē, pōst, ōb, īn, īn'tēr :*<sup>45</sup> ūt,

*Dī'i tī'bī bēnēfī'cīant. Ter.*  
*Ēgō m'ēis mājōrībūs vīrtū'tē prā'lūx'i. Cic.*  
*Īntēmpēstī'cē qui ōccūpā'to ādlū'sērīt. Phædr.*  
*Cōndū'cīt hōc tū'ā laū'dī.*  
*Cōn'vīx'īt nō'bīs.*  
*Sūb'ōlēt jūm ūsō'rī quōd ē'gō mā'chīnōr.*

<sup>43</sup> With Verbs of *Confiding* or *Trusting* may be coupled those of *Believing* and *Discrediting*, and likewise Verbs of *Persuading* and *Undeceiving* : but all these come properly under the head of *Verbs of Giving*.

<sup>44</sup> The Latin and English idioms (it may be perceived) are at considerable variance in verbs of this description :—for we say, “to threaten a person with death,” whereas the Romans said, “to threaten death to a person.”

<sup>45</sup> To which may be added *sū'pēr* : but many verbs compounded with this last are not put *acquisitively* : thus *tēr'rām sūpērgē'rērē, to heap up the earth*, without specifying, “to whom or for what.”

*Iniquis simum pacem iustis simo bello antefero.* Cic.

*Postpono famam pecuniam.*

—*Haec quoniam memini obtrudi potest,*

*Itur ad me.* Ter.

*Impendit omnibus periculum.*

*Non solum inter fuit his rebus, sed etiam praefuit.* Cic.

Non paucā ex his mutant dativum aliquoties in alium casum:<sup>46</sup> ut,

*Praestat ingenio alius alium.* Quint.

*Est, pro habeo, regit dativum:*<sup>47</sup> ut,

*Est mihi namque dormi patet, est injus tui nocere ea.*

*Huc similes est supplet:* ut,

*Paulper enim non est, cui rerum supplet usus.* Hor.

<sup>46</sup> These are chiefly verbs compounded with the preposition *præ*, before, or *ante*, before: many of which compounds take an accusative in preference to a dative, especially where a dative case may be understood after the immediate object expressed with the verb; or where the regimen of the simple verb is the accusative case: others, again, take an accusative or a dative indifferently; and others, a dative only. Verbs compounded with the rest of the prepositions mentioned, frequently have the same preposition (or one of like meaning) set before the substantive which follows the verb: and sometimes, if the preposition govern an accusative case, the substantive is put in the accusative case, with an omission of the preposition,—being governed either by the preposition understood, or by that in composition with the verb.

<sup>47</sup> This is a prevailing idiom of the Latin language, borrowed (originally) from the Greek; and is much more elegant than the use of the verb *habeo*. In fact it would be almost a barbarism to say, *habeo dormi patet, habeo injus tui nocere ea*! Here, then, we may observe, that the word which seems (in English) to be the nominative case, is actually the dative in Latin; while the word which to us is the accusative, is, in the idiom of that language, the nominative. It therefore follows by analogy, that if the word which, with us, is the nominative, be converted into the accusative (in Latin) by the omission of the conjunction “that,” which answers in Latin to “quod or ut,” then the verb *Est* must be in the infinitive mood; but still followed by a dative of the word which, in our idiom, is the nominative: as, *I know thou hast not money*, *scio tibi non esse argentum*; literally, *I know money not to be unto thee*. In like manner is *desit, it is wanting*, (followed by a dative,) very appropriately used for *cureo, I want*:—thus, for example, *plurimæ mihi desunt, very many things are wanting to me or I want very many things*. In the third person, both singular and plural of all the tenses and moods, are these verbs thus usurped and with elegance as it respects the Latin tongue.

SŪM, cūm mūl'tis ā'līs, gē'mīnūm admī'tīt dātī'vūm : ūt,<sup>48</sup>

Ēxī'tio ēst ā'oidis mǎ'rē naū'tis. Hor.

Spērās tī'bi laū'dī fō'rē, quōd mī'hī vītīō vēr'tis ?

Ēst ū'bī hīc dātī'vūs, tī'bī, aūt sī'bī, aūt ē'tiām mī'hē, ēlē-gān'tiē caū'sā ād'dītūr : ūt,

Sū'ō sī'bi glū'dio hūnc jū'gūlō. Ter.

#### IV. Āccūsātī'vūs pōst Vēr'būm.

##### *The Accusative Case after the Verb.*

VĒR'bā TRĀNSītī'vā<sup>49</sup> cūjūscūn'quē gē'nērīs, sī'vē āctī'vī, sī'vē dēpōnēn'tīs, sī'vē cōmmū'nīs, ēx'īgūnt āccūsātī'vūm : ūt,

Pērcōntātō'rēm fū'gītō, nām gār'rūlūs īdem ēst. Hor.

Ā'pēr ā'grōs dēpōpūlā'tūr.

Īmprī'mīs vēnērārē dē'ōs.

Vēr'bā Neū'trā āccūsātī'vūm hā'bēnt cōgnā'tē signīfīcā-tiō'nīs : ūt,

Dī'rūm sēr'vīt sēr'vītū'tēm.

SŪNT QUÆ figūrā'tē āccūsātī'vūm hā'bēnt : ūt,

— Nec vōx hō'mīnēm sō'nāt : Ō dē'ā, cēr'tē ! Virg.

Vēr'bā rōgān'dī, dōcēn'dī, vēstīēn'dī, cēlān'dī, fē'rē dū'plicēm rē'gūnt āccūsātī'vūm : ūt,

Tū mō'dō pōs'cē dē'ōs vē'nīām. Virg.

Dēdōcē'bō tē īs'tōs mō'rēs.

Rīdī'cūlum ēst tē īs'tūc mē ādmōnē'rē.<sup>50</sup> Ter.

<sup>48</sup> Particularly when there is in the sense of the expression something more or less, of the meaning of the verbs ā'f'fērō, I bring, dū'cō, I esteem or reckon, trī'būō, I give or ascribe, vēr'tō, I turn or impūte, and a few others of similar import ; for besides the dative of the person there is often a dative of the result or effect ; or of the light in which the object is regarded ; or of the design with which a thing is done, or of the purpose for which it is intended. To this Rule belong such phrases as the following :—dē'dīt mī'hī dū'nō, he gave it me a present : rēlī'quīt tī'bi pīg'nōrī, he left it to thee a pledge : īs rē'gī dīc'tū ād'dīēns nōn ē'rāt, he was not hearing (that is, obedient) to the king's command, literally, to the saying to the king : ēst ē'ī nō'mēn īū'lō, the name Iulus is to him, i. e. he has the name Iulus.

<sup>49</sup> By Verbs Transitive we must understand all verbs which have a strictly active signification, that is, which express an action passing on to some person, or thing, as the direct and immediate object of the verb.

<sup>50</sup> Though Verbs of Teaching and Admonishing have frequently two

Īn'dūit sē cāl'cēōs<sup>51</sup> quōs prī'ūs ēxī'ērāt.  
 Ī'ā nē mē cē'lēt<sup>52</sup> cōnsū'ēf'cī fīlīūm. Ter.

Hūjūs'mōdī vēr'bā ē'ūām īn pāssī'vā vōcē āccūsātī'vūm  
 pōst sē hā'bēnt : ūt,

Pōs'cērīs ēx'tā bō'vis.

Nō'mīnā āppellātī'vā āddūn'tūr fē'rē cūm prāpōsītī'ōnē  
 vēr'bis, quē dē'nōtānt mō'tūm : ūt,

Ād tē'm'plūm Pāl'lādīs ī'bānt.

## V. Ablatī'vūs pōst Vēr'būm.

### *The Ablative Case after the Verb.*

~ Quōd'vīs Vēr'būm ādmīt'tīt āblatī'vūm signīfīcān'tēm īn-  
 strūmētūm, aut caūsām, aut mō'dūm<sup>53</sup> āctī'ōnīs : ūt,

Hī jā'cūlis, īlī cēr'tānt dēfēn'dērē sāk'is. Virg.

accusatives, namely, one of the *Person*, and one of the *Admonition*, yet sometimes (and even elegantly) after the latter, the thing which is the *subject of admonition* is expressed in the *genitive case* ; or in the *ablative* with the preposition *dē*, *of* or *concerning* :—as, ādmō'nēb tē off'ī'cū, *I remind you of your duty* ; dē hāc rē tē sē'pīūs ādmō'nūi, *I have often and often warned you of this circumstance*. Again, Verbs of *Asking* sometimes change the accusative of the *person* into an *ablative* with a preposition :—as, hō a tē p'tē, *this I ask of thee* :—and several Verbs of *Interrogating* retain the accusative of the *Person*,—but change the accusative of the *Thing* into the *ablative* with the preposition *dē*.

<sup>51</sup> Verbs of *Clathing* have more commonly, instead of two accusatives, the accusative of the *person*, and the *ablative* of the *vesture* without a preposition : as vēs'īt sē pūr'pūrā, *he arrays himself in purple* : also, the two verbs īn'dūō, *I put on*, and ēx'ūō, *I put off*, have not unfrequently the *vesture* in the accusative, and the *person* in the *dative* : as, thōrā-cēm sī'bī īn'dūit, *he put upon himself his corslet or breast-plate*.

<sup>52</sup> The verb cē'lō is oftentimes followed by the *dative* of the *person* and the accusative of the *thing* : else, by the accusative of the *person*, and the *ablative* of the *thing* governed by the preposition *dē*.

<sup>53</sup> A preposition is, very frequently, expressed with nouns signifying either the *Cause* or the *Manner*, as, prē gād'dīō, *for joy*, cūm sūm'mō lābō'rē, *with the greatest labour* ; or if the preposition govern an accusative case, the noun is put, accordingly, in the accusative ; as, prōp'tēr āmō'rēm, *for love*, ōb cūlpām, *for the fault*, pēr dē'dēcūs, *with disgrace* :—but with the *Instrument*, a preposition is never used : for we cannot say scrībō cūm cālāmō, but scrībō cālāmō, *I write with a pen* ; neither can we say cūm ōcūlis vī'dēō, but ōcūlis vī'dēō, *I see with my eyes*. Yet with the *Instrument* as a *Concomitant* the preposition is generally expressed ; as, īng'rē'ssūs ēst cūm glī'dīō, *he entered with a sword*, that is, *hāring a sword about him, or in his hand*.

*Věhēmēn'tēr* īrā ēxcān'dūit.

*Mīrā* cēlēritā'tē rēm pērē'gīt.

Quibūs'dām vēr'bīs sūbjī'cītūr nō'mēn prētī īn āblatī'vō cā'sū : ūt,

*Tērūn'cīō, seū vītīō'sā* nū'cē nōn ē'mērīm.

*Mūltō'rūm* sār'guinē āc vūlnērībūs ē'ā *Pā'nīs vītīō'rīd* stē'tīt. Liv.

*Vīlī, paū'lō, mē'nīmō, māg'nō, nī'mīō, plū'rīmō, dīmī'dīō, dū'plō,*<sup>54</sup> pēr sē sūpē pōnūn'tūr, sūbaudī'tā vō'cē prētīō : ūt,

*Vīlī vē'nīt trī'ticūm.*

Ēxcipīūn'tūr hī gēnītī'vī sī'nē sūbstāntī'vīs pō'sītī; *tān'tī, quān'tī, plū'rīs, mīnō'rīs, tāntī'dēm, quāntī'vīs, quāntī'libēt, quānticūn'quē, &c.* :—ūt,

*Tān'tī ē'rīs ā'līs, quān'tī tī'bī fī'ērīs.* Cic.

*Flōc'cī, naū'cī, nī'hīlī, pī'lī, ā's'sīs, hū'jūs, tērūn'cī, vēr'bīs* āstīmān'dī pēcūliā'rītēr āddūn'tūr : ūt,

*Ē'gō ī'lūm* flōc'cī pēn'dō,—*nēc* hū'jūs fā'cīō, *quī mē* pī'lī āstīmāt.

Vēr'bā ābūdān'dī, implēn'dī, ōnērān'dī, ēt hīs dīvēr'sā,<sup>55</sup> āblatī'vō jūngūn'tūr : ūt,

*Āmō're* ābūn'dās, *Ān'tīphō.* Ter.

*Syl'lā ōm'nēs sū'ōs* dīvī'tīs explē'vīt. Sall.

*Tē* quī'būs mēndā'cīs hō'mīnēs lēvīs'sīmī ōnērā'rūnt !

*Tē* hōc crīmīne ēx'pēdī. Ter.

Ēx quī'būs quā'dām nōnnūn'quām gēnītī'vūm rē'gūnt : ūt,

*Implēn'tūr vē'tērīs* Bāc'chī, *pīnguīs'quē* fērī'nē. Virg.

—*Quā'sī tu* hū'jūs īndī'gēs pā'trīs. Ter.

*Fūn'gūr, frī'ūr, ū'tūr, vēs'cōr, dīg'nūr, mū'tō,*<sup>56</sup> cōmmū'nīcō, sīpērsē'dēō, āblatī'vō jūngūn'tūr : ūt,

<sup>54</sup> With several others of like import ; as, pēr'māg'nō, for *very much* ; pūr'vō, for *little* ; pēr'pār'vō, for *very little* :—and sometimes, nīlī'lō, for *nothing*, either with, or without, the preposition prō, for, especially after the verb hū'bēō, I regard or value.

<sup>55</sup> To this Rule belong Verbs of *Bereaving* or *Plundering* ; such as, ōr'bō, spō'līō, &c. :—thus, ōr'bās pā'trīūm jūvēntū'tē, thou bereavest thy country of her youth ; mē'bō'nīs-spō'līū'vīt, he plundered me of my goods.

<sup>56</sup> *Mū'tō*, and (in like manner) *dīg'nūr*, and *cōmmū'nīcō*, govern an accusative case, but require moreover an ablative to complete the sense :

*Qui adipisci rerum gloriam vult, iustitiae fungatur officio.* Cic.

*Optimum est ultionem frui insana.*

*In re mala, animo si bono utarē, juvit.*

*Vescor carnis.*

*Haud ulla quidem tali me dignor honore.* Virg.

*Diruit, aedificat, mutat quadrat rotundis.* Hor.

*Communicabo te mensa mea.*

*Verborum multitudo superseditum est.*

MEŃEŃ, cūm adverbis beŃe, mēlē, mēlūs, pējūs, op-  
timē, pēsīmē, ablativō jūn'gitūr,—cūm priēpōsitiōnē dē : ūt,

Dē mē nūn'quā bēnē mēritūs est.

Quēdā accipiēdī, distāndī, ēt auferēdī verba, ali-  
quāndō dativō jūnguntūr : ūt,

*Paulum seipsum distat inerti.*

*Cela tu virtus.* Hor.

*Erīpe te morae.* Ibid.

Quibus libet verbis additur ablativus<sup>57</sup> absolutē sūm'ptus :  
ūt,

thus, mūtō gālēm tōgā, *I change a helmet with or for a gown* ; and it is remarkable that mūtō signifies either to give or receive in exchange : as, mūtāt ūvām strigili, "*he receives grapes in exchange for a scraper.*" —Hor. ; mē dignor hōnōrē, *I deem myself worthy of honour.* Hence they cannot (in strictness,) be said to be joined to an ablative ; but, to require an accusative followed by an ablative. As well, indeed, might the verbs dōnō, *I present* or *I gift*, mūrārō, *I reward*, and several others of the like sort, be said to be joined to an ablative, because, like mūtō, they have an accusative of the person, followed (in general) by an ablative of the thing. Gau'dēō, *I delight in*, and nī'tūr, *I lean on*, have an ablative only. And to these might be added a few more.

57 The ablative case is taken absolutely or independently, when the sense of the substantive is insulated (as it were) in the sentence : for if the substantive (thus taken or assumed) have any word in the sentence whereby it can be governed, or any verb to which it can be the nominative, then (of course) the ablative case ought not to be used. For example, the king having spoken these words went away, rēx, hāc locū'tūs, discessit : here the accusative hāc is governed by the participle locū'tūs, and the noun understood with it is not assumed absolutely : but again, the king, these words having been said, went away, rēx, hīs dic'tis, discessit : here hīs is the ablative absolute. When no participle is expressed with the ablative absolute, then existē'tū or existē'tibūs, *being*, is always understood :—as, mē pū'ērō, *me a boy*, that is, *when I was a boy*, or mē existē'tē pū'ērō, *I being a boy* : Di's invit's, *the Gods being unwilling*,—understand, existē'tibūs.



Impērān'tē Aūgūs'tō, nā'tūs ēst Chrīs'tūs ; impērān'tē  
Tībē'rīō, crucifia'tūs.  
Mē dū'cē, tū'tūs ē rīs. Ovid.

Vēr'bīs quībūs'dām ad'dītūr āblatīvūs pār'tīs affēc'tō ēt  
pōē'ticē accūsātīvūs : ūt,

Āgrō'tāt ā'nīmō māj'is quām cōr'pōrē.  
Cān'dēt dēn'tēs.  
Rū'bēt cāpī'l'ōs.

Quō'dām ūsūrpān'tūr ē'tiām cūm gēnītīvō : ūt

————— Ābsūr'dē fā'cis,  
Qui ān'gās te ā'nīmī. Plaut.

## VERBA PASSIVA.

### Verbs Passive.

Pāssīvīs ad'dītūr āblatīvūs āgēn'tīs, sēd āntēcēdēn'tē ā vėl  
āb prāepōsitiō'nē ; ēt intēr'dūm dātīvūs : <sup>38</sup> ūt,

Laūdā'tēr āb hīs, cūpā'tūr āb īl'īs. Hor.  
Hōnēs'tū bō'nīs vī'rīs, nōn occūl'tū, quērūn'tūr.

Cā'tērī cā'sūs mā'nēnt īn pāssīvīs,<sup>39</sup> quī fūē'rūnt āctīvō-  
rūm : ūt,

Accūsā'rīs ā mē fūr'tī.  
Hābē'bērīs lūdī'brīō.  
Dēdōcē'bērīs ā mē īs'tōs mō'rēs.  
Prēcā'bērīs māgīstrā'tū.

<sup>38</sup> The use of the dative, instead of the ablative with a preposition, is by a Greek idiom, and occurs oftener (perhaps) in poetry than in prose. And sometimes, with the ablative of the agent, the preposition is omitted after passive verbs : as, scribē'rīs Vā'rīō, *you will be described by Varius*.

<sup>39</sup> The meaning of this Rule appears to be, that if with the active voice two cases (neither of which is governed by a preposition) be employed, the latter of those cases may be put after the passive voice. Thus, dōcēō tē grāmmā'ticām, *I teach thee grammar*, tū dōcē'rīs grāmmā'ticām, *thou art taught grammar* : rōgō tē sēntēn'tiām, *I ask thee thy opinion*, rōgā'rīs sēntēn'tiām, *thou art asked thy opinion* : accīn'gō mē en'sēm, *I begird me with my sword*, accīn'gūr en'sēm, *I am begird (as to)*, my sword : ō'nērō nā'vēm nū'rō, *I freight the ship with gold*, nā'vīs ōnērā'tūr nū'rō, *the ship is freighted with gold* : lē'vō tē fas'cē, *I lighten thee of a bundle*, tū lēvī'rīs fas'cē, *thou art lightened of a bundle*.

VĀ'PŪLŌ, vē'nēš, l'cēš, ēx'ūlš, fīš, neū'trō-pāssī'vā ; pāssī-  
vām cōnstrūctiō'nēm hā'bēnt : ūt,

*A prācēptō'rē vāpūlā'bīs.*

*Mā'lš ā cī'vē spōlīā'rī, quām āb hōs'tē vēnī'rē.*

*Vīr'tūs pār'vō prē'tiō līcēt āb ōm'nībūs.*

*Cūr ā cōntēān'tībūs ēx'ūlāt phīlōsō'phū ?*

*Quīd fī'ēt āb īl'ō ?*

## VERBA INFINITA.

### *Verbs of the Infinitive Mood.*

VĒR'bīs quībūs'dām, pārtiē'pīs, ēt ādjēctī'vīs, āddūn'tūr  
vēr'bū infīnītā ;<sup>60</sup> ēt pōē'ticē sūbstāntī'vīs : ūt,

*Dīcē'rē quā pū'dūt, scrībē'rē jū'ssīt ā'mōr. Ovid.*

*Jū'ssūs cōnfūn'dē'rē fā'dūs. Virg.*

*Ē'rāt tūm dīg'nūs āmā'rī. Ibid.*

*Tēmpūs ābī'rē tī'lī.*

Pōnūn'tūr īntēr'dūm sō'lā, pēr Ēllip'sīn, vēr'bā infīnītā : ūt,

———— *Hīnc spār'gē'rē vō'cēs*

*Īn nūlgum āmbī'gūās, ēt quā'rērē cōn'sciūs ā'r'mā. Virg.*

[*Hīc subaudītur incipiēbat.*]

## GERUNDIA ET SUPINA.

### *Gérunds and Súpines.*

GERŪN'dīx ēt SŪP'īnā rē gūnt cā'sūs sūō'rūm vēr'bō'rūm : ūt,

*Ēf'sērūr stū'diō pā'trēs vē'strōs vīdēn'dī. Cic.*

*Ūtēn'dum<sup>61</sup> ēst ūtā'tē : cī'tū pē'dē prā'tērīt ā'tās. Ovid.*

———— *Scitā'tum ōrā'ciū Phā'bī*

*Mit'timūs. Virg.*

### I. GERUNDIA.

#### 1. *Gérunds.*

Gērūn'dī ū -dī ēān'dēm cūm gēnītī'vīs cōnstrūctiō'nēm  
hā'bēnt, ēt pēn'dēnt ā quībūs'dām tūm sūbstāntī'vīs, tūm  
ādjēctī'vīs : ūt,

<sup>60</sup> When two verbs come together, without any nominative case between them, the latter is generally put in the infinitive mood.

<sup>61</sup> In this Example *ūtēn'dum* is not by any means the gerund in -dum, but the neuter gender of the future participle passive in -dus. See note 53, below.

*Oecrōpiās innā'tūs ā'pēs ā'mōr ū'r'gēt hābēn'dī.* Virg.

*Ēnē'ās cēl'sā īn pū'pī jām cēr'tūs ēūn'dī.* Ibid.

Gērūn'diā īn -dō ēān'dēm cūm āblātī'vīs; ēt gērūn'diā īn -dūm cūm accūsātī'vīs, cōnstrūctiō'nēm ōb'tīnēt;<sup>62</sup> ūt,

*Scribēn'dī rā'tiō cōjūnctū cūm lōquēn'dō ēst.* Quint.

—*Ā'litūr vī'tiūm vīvī'quē tēgēn'dō.* Virg.

*Lōcūs ād āgēn'dūm āmplīs'simūs.* Cic.

Cūm signīficātūr "*Nēcēs'sitās*," pōnūn'tūr gērūn'diā īn -dūm<sup>63</sup> cītrā prāpōsitiō'nēm, ād'ditō vēr'bō ēst: ūt,

*Ōrān'dum ēst, ūt sūt mēns sā'na īn cōr'pōrē sā'nō.* Juv.

*Vīgīlān'dum ēst-ēī, quī cū'pīl vīn'cērē.*

Vērtūn'tūr ē'tiām gērūn'diā īn nō'mīnā' adjēctī'vā:<sup>64</sup> ūt,

*Ād accūsān'dōs hū'mīnēs dū'cī prā'e'miō, prōx'īmūm lāt'rō'-cīnō ēst.*

## II. SUPINA.

### 2. *Supines.*

SUPINUM īn -īm<sup>65</sup> actī'vē signīficāt, ēt sēquītūr vēr'būm, aut partīcī'pīūm, signīficāns mō'tūm ād lōcūm: ūt,

<sup>62</sup> The gérund in -dō has sometimes, though more rarely, the construction of the dative case:—*as, ā'tilē sērēn'dō, ūseful to sowing; āp'tūs hābēn'dō, fit to having, pār sōlvēn'dō, equal to paying, that is, solvent.*

<sup>63</sup> A more vile error than this was never countenanced. To me, indeed, it is, (I confess) matter of the greatest astonishment, that hitherto every writer on Latin Grammar (as far, at least, as I am aware) should have uniformly fallen into the same mistake and have tacitly subscribed to the same blunder.—This "*supposed Gérund*" is the nominative case, singular, neuter gender, of the future participle passive, with the verb *ēst* assumed impersonally. When the sense is not impersonal, the verb *ēst* is sometimes suppressed: *as, lēvān'dum frōn'dē nēmūs, the grove must be disburdened of its foliage or leafy boughs.*

<sup>64</sup> This holds good only of verbs which govern an accusative case: to which may be added, *fūn'gūr, frū'ōr, and pō'siōr*,—which had originally an accusative after them.

<sup>65</sup> The supine in -īm is very elegantly put after the verb *ēō*, *I go, vē'nīō, I come*, and *mī'tō, I send*:—but instead of the supine, which is governed by the preposition *ād* understood, the poets sometimes use the infinitive: *as, ēō vīdē'rē, I am going to see.* On the other hand, the supine in -īm is occasionally employed after other verbs than those of motion:—*as, dō frī'ām nū'p'tūm, I give my daughter to marry.* The supine in *ī* does not follow all adjectives, but only those signifying quality, form, and others of similar meaning, such as *eāsy, difficult, agreeable, disagreeable, worthy, unworthy, &c.* It is also used after the substantives *fūs* and *nē'fās*.

*Spēctā'tūm vē'nīunt, vē'nīunt spēctēn'tūr ūt ip'sā. Ovid.*  
*Mī'lītēs sūnt mī'ssī spēcūlā'tūm ā'r'cēm.*

SŪP'INŪM īn -ū pās'sivē signīficāt, ēt sējquītūr nō'mīnā  
 adjēctīvā: ūt,

*Quōd fac'tū fō'dūm ēst, ī'dēm ēst ēt diē'tū tūr'pē.*

## DE TEMPORE ET LOCO.

### *Nouns of Time and Place.*

#### I. TEMPUS.

##### 1. Time.

Quā signīficānt "pār'tēm tēm'pōris," īn āblātīvō frē-  
 quēntiūs pōnūn'tūr: ūt,

*Nē mō mōrtā'liūm ōm'nībūs hō'rīs sū'pīt. Plin.*

Quē aūtēm "dūrātiō'nēm tēm'pōris" signīficānt, īn accū-  
 sātīvō fē'rē pōnūn'tūr: ūt,

*Hic jān tēr cēn'tūm tō'tōs rēgnā'bītūr ān'nōs. Virg.*  
 Dī'cīmūs ē'tiām:—

Īn paū'cis diē'būs.

Dē dī'ē.

Dē nōc'tē.

Prōmī'tō īn dī'ēm.

Cōm'mōdō īn mēn'sēm.

Ān'nōs ād quīnquāgīn'tū nā'tūs.

Pēr trēs ān'nōs stū'diū.

Pū'ēr īd ōtā'tīs.

Nōn plū'r trī'dūūm, aūt trī'dūō.

Tēr'tiō (vēl ād tēr'tiūm) cālēn'dās vēl cālēndā'rūm.

#### II. SPATIUM LOCI.

##### 2. Distance of Place.

Spā'tiūm lōcī īn accūsātīvō pōnītūr, īntēr'dūm ēt īn āb-  
 lātīvō: ūt,

*Jān mīl'ē pās'sūs prōcēs'sērām.*

*Ab'ēst āb ūr'bē quīngēn'tīs mīl'ībūs pās'siūm.*

Ī'tēm: *Ab'ēst bī'dūi*;—

[Ū'bī īntellīgītūr spā'tiūm vēl spā'tiō, ī'ī'nērē vēl ī'tēr.

## III. NOMINA LOCORUM.

## 3. The Names of Places.

Ōm'nē vēr'būm admittit gēn'tī'rūm op'pīdī nō'mīnīs, in quō fit ac'tiō, mō'dō prī'mā<sup>65</sup> vėl sēcūn'dā dēclīnā'tiō'nīs, ēt sīngulārīs nū'mērī, sīt: ūt,

*Quid Rōmāe fā cīām? Mēntī'rī nē scīō.*—Juv.

Hī gēn'tī'vī, hū'mī, dō'mī, mīl'itā, bēl'ī, prōprīō'rūm sēcūn'tūr fōr'mām: ūt,

*Pār'vī sūnt, fō'rīs ā'r'mū, nī'sī cōnsī'lūm dō'mī.*

— *Ūnā sēm'pēr mīl'itā ēt dō'mī*

*Fū'imūs. Ter.*

Vēr'būn sī op'pīdī nō'mēn plūrālīs dūntā'āt nū'mērī, aut tēr'tiā dēclīnā'tiō'nīs fū'ērīt, in āblātī'vō, pō'nītūr: ūt,

*Cōl'chīs ān Āssy'rūs; Thē'bīs nūtrī'tīs, ān Ār'gīs? Hor.*

*Rōmāe Trībūr ā'mēm; vēntō'sūs, Tī'būrē Rō'mām. Ibid.*

— Vēr'bis sīgnīfīcān'tībūs mō'tūm ād lō'cūm<sup>67</sup> fē'rē ād dītūr nō'mēn lō'cī in āccūsātī'vō sī'nē prāpōsītīō'nē: ūt,

*Cōncēs'sī Cāntābrī'gīām ād cūpīen'dūm īngē'nī cūl'tūm.*

Ād hūnc mō'dūm ū'tīmūr dō'mūs ēt rūs: ūt,

*Ītē dō'mūm, sū'tūrā, vē'nīt Hēs'pērūs, ītē, cāpēl'ā.*

*Ē'gō rūs ī'bō.*

<sup>65</sup> Towns in -ē of the first declension have usually in ūr'bē set before them: as, in ūr'bē Mītylē'nēs, in the city of Mitylénē. Sometimes, too, a preposition is put before the name of a town, as in Rō'mā, in Rome, ād vėl ā'pūd Rō'mām, beside or near Rome. Both these expressions, however, are different in meaning from Rō'mā, which signifies "at Rome." The names of countries and islands are oftentimes (especially by the poets) used like the names of towns, as Cyp'ri, at Cyprus; but this is by ellipsis of the words "in rūgīō'nē vėl in īn'sulā, in the district or island.

<sup>67</sup> Not only the names of towns, but (by poetic licence) those of nations and countries, and sometimes even common nouns, are used in the accusative case without a preposition, after verbs signifying "motion to or towards:" as, ī'bimūs Āfrūs, we shall go to the Africans; spē'lūn'cām cān'dēm dēvē'nīunt, they come to the same grove. The poets also occasionally employ the dative for the accusative: as, īt clāmōr ecē'lō, the clamour goes to heaven, meaning, the vociferations rise to the skies. When motion through a Place is signified, the preposition pēr is necessary:—as, Ītēr fē'cīt pēr Lōndr'nūm ēt Cān'tūm, he made a journey through London and Kent.

VERBIS significātibūs mōtūm ā lōcō<sup>68</sup> fēre ād dītūr  
nōmēn lōci īn āblatīvō sīnē prāpōsitiōnē: ūt,

*Nisi antē Rōmā prōfēctūs ēssēs, nūnc ēdm rēlinquērs.*

## VERBA IMPERSONALIA.

### *Verbs Impersonal.*

VERBA IMPERSONALIA nōmīnātīvūm nōn hābēt enūn-  
ciātūm: ūt,

*Jūvāt īrē sūb ūmbrīs.*

Hīc impersōnālīā, *intērest* ēt *rēfert* quībūslibēt gēniti-  
vīs jūngūntūr:—prētēr hōs āblatīvōs scēmīnīnōs,—*mēā, tūā, sūā, nōstrā, vestrā, ēt cūjā*:<sup>69</sup> ūt,

*Intērest māgistrātūs tūcīvi bōnōs, ānimādver'tērē īn  
mālōs.*

*Tūā rēfert tēp'sūm nōs'sē.*

Āddūntūr ēt hī gēniti'vī, *tān'tī, quān'tī, māgnī, pār'vi,*  
*quānticūn'quē, tāntīdēm*: ūt,

*Tān'tī rēfert hōnēs'tā ā'gērē.*

Dātīvūm pōs'tulānt impersōnālīā ācquisītīvē pōsītā; quā  
aūtēm trānsītīvē pōnūntūr, āccūsātīvūm: ūt,

*Ā Dēō nōbīs bēnēfīt.*

*Mē jūvāt<sup>70</sup> īrē pēr āl'tīm.*

<sup>68</sup> Although the poets, very frequently, put the names of countries, provinces, islands, and several other places which do not come properly under the denomination of cities or towns, in the ablative case without a preposition, after verbs of "motion from," as Sic'lia discēs'sit, *he departed from Sicily*, yet, in prose, this construction is seldom, or never, admitted; some preposition, as, *ā, ūb, ē, ex, dē*, being commonly set before the noun: as, *ex Hībēr'nīā rēvēr'sūs ēst, he returned from or out of Ireland.*

<sup>69</sup> Many grammarians (among others Völpy) consider these pronouns to be the accusative case plural neuter gender, governed by *intēr* or *ād* understood.

<sup>70</sup> These four, *jūvāt, it delights, dēcēt, it befits, dēlēc'tāt, it delights, and ōpōr'tēt, it behoves*, are generally followed by an accusative of the person and an infinitive: and here it may be observed, that the infinitive after *ōpōr'tēt* is elegantly changed into a subjunctive, with the omission both of the person and of *ūt*:—as, *ōpōr'tēt scīās, it behoves that you do it, for ōpōr'tēt tē scīcērē, it behoves you to do it.*

His *verō, at'tinēt, pēr'tinēt, spēc'tāt*, prōpriē ad'ditūr  
præpōsitiō ad: ūt,

*Mē vis dē cērē quōd ad te at'tinēt? Ter.*

*Spēc'tāt ad om'nēs bē'nē vi'vērē.*

His impersōnālībūs sūbjīcītūr accūsātīvūs cūm gēniti'vō,<sup>71</sup>  
*pœ'nitēt, iā'dēt, mī'sērēt, mī'sērēs'cīt, pū'dēt, p'gēt*: ūt,

*Sī ad cētē'simūm vīxīs'sēt ā'n'nūm, sēnēctū'īs ē'ūm  
sūcē nōn pœ'nitē'rēt. Cic.*

*Mī'sērēt mē tū'i.*

Vērbūm impersōnālē pāssi'vā vōcīs prō sīn'gulis pērsōnīs  
ūtriusque nūmērī ēlēgāntēr ac'cīpī pōtēst: ūt,

*Stā'tūr*; īd ēst, *stō, stās, stāt, stā'mūs, stā'tīs, stānt*, vīdē-  
licēt ēx vī adjunc'tī cāsūs: ūt, *stā'tūr ā mē*: īd ēst, *stō*:  
*stā'tūr āb il'lis*; īd ēst, *stānt*.

## PARTICIPIORUM CONSTRUCTIO.

### *The Construction of Participles.*

Pārticī'piā rēgūnt cāsūs verbō'rūm ā quībūs dērivān'tūr:  
ūt,

————— *Dū'plicēs tēn'dēns ād sīdērā pāl'mās,  
Tā'liā vōcē rē'fērt. Virg.*

Pārticī'piūs pāssi'vā vōcīs ad'ditūr intēr'dūm dātī'vūs,  
præsēr'tīm sī ēx'ēunt īn -dūs: ūt,

*Māg'nūs cī'vīs ō'bīt, ēt fōrmidā'tūs Ōthō'nī.*

————— *Rēs tāt Chrēmēs,  
quī mī'hi ēxōrān'dūs ēst. Ter.*

Pārticī'piā, cūm fī'ūnt nō'mīnā,<sup>72</sup> gēniti'vūm ēx'īgūnt: ūt,

*Ālīēnī ā'p'pētēns, sū'i prōf'it'sūs. Sall.*

Exō'sūs pērō'sūs, pērtā'sūs, actī'vē sīgnīficān'tiā, accūsā-  
tī'vūm ēx'īgūnt: ūt,

<sup>71</sup> This genitive is sometimes turned into an infinitive mood of kindred  
signification: as, *pœ'nitēt mē pēccā'tī, it repents me of my offence*, *pœ'-  
nitēt mē pēccās'sē, it repents me to have offended*, that is, *to have offended  
repents me*.

<sup>72</sup> A participle is said to become a noun, when it is entirely divested  
of the idea of time, or is capable of comparison: thus, in the phrase,  
*pātīēns frīgūs, suffering cold*, *pātīēns* is a participle; but in the phrase,  
*pātīēns frīgōris, patient of cold*, *pātīēns* is a participial or verbal ad-  
jective.

*Astrōnōmūs exō'sūs dđ n'nām mūl'ērēs.*

*Immūn'dām sēgn'tiēm pērō'sē.*

*Pērtēsūs ignā'viām sū'ām. Suet.*

Exō'sūs, ēt pērō'sūs, pāssivē significāntiā, cūm dāti vō lēgūntūr; ūt,

*Exō'sūs Dēō ēt sānō'tis.*

*Gērmā'nī Rōmā'nīs pērō'sī sūnt.*

Nā'tūs, prōgnā'tūs, sū'tūs, crē'tūs, crē'ā'tūs, ōr'tūs, ē'dītūs, ablātīvum ex'igūnt; ēt sēpē cūm prāpōsitiō'nē: ūt,

*Bŏ'nū bŏ'nīs prōgnā'tā pārēn'tībūs.*

*Sū'tē sān'guinē Dī'eum! Virg.*

*Quō sān'guinē crē'tūs! Ibid.*

*Vē'nūs; ōr'tā mā'rī, mūrē prā'stāt ēūn'ti. Ovid.*

*Tēr'rā ē'dītūs.*

*Ēdītā dē māg'nō flū'minē nŷm'phā fā'i.*

## ADVERBIORUM CONSTRUCTIO.

### *The Construction of Adverbs.*

Ex ēt ēc'cē, dēmōnstrāndī advērbīā, nōmīnātīvō frēquēntiūs jūngūntūr, āccūsātīvō rārīūs: ūt,

*En Prī'āmūs. Virg.*

*Eccē tī'bi stā'tūs nō's'tēr. Cic.*

— En quā'tūōr ā'rās;

*Eccē dū'as tī'bi Dāph'nī; dūō'que altā'rīā Phē'bō.*

Ex ēt ēc'cē expōbrāndī, sŏ'li āccūsātīvō jūngūntūr; ūt,

*En ā'nīmūm ēt mēn'tēm.*

*Eccē aū'tēm āl'tērūm.*

QUĒDĀM advērbīā lŏ'ci, tēm'pōris, ēt quāntitātīs, gēn'tīvūm ādmī'ttūt.

1. Lŏ'ci; ūt, *ū'bī, ū'bī'ādm, nūs'quām, ē'ō, lŏn'gē, quō, ū'bī'is, hūc'cūnē, &c.*: ūt,

*Ū'bī gēn'tiūm?*

*Nūs'quām lŏ'ci intēn'tiūr.*

*Ē'ō impūdēn'tiā cēn'tiūm ēst.*

*Quō tēr'rā'rūm ū'bī?*

2. Tēm'pōris; ūt, *nūnc, tūnc, tūm, intē'rēā, prī'dīr, pŏs-trī'dīē, &c.*: ūt,



*Nihil tunc tem poris amplius quam ferre poteram.*  
*Prīdie ejus diei pugnam inierunt.*  
*Prīdie calendarum,—vel calēndās.*

3. Quāntitātis ; ūt, *pūrius, sūtis, abūndē, &c.* : ūt,  
*Sūtis eloquētiā, supiēntiā pūrū.* Sall.  
*Abūndē fabulārū audīvimus.*

QUĒDĀM cāsūs admittunt nōmīnū<sup>73</sup> unde dēduc'tā  
 sūt : ūt,

*Sibi inuti'liter viuit.*  
*Proximē Hispāniā Mauri sūt.* Sall.  
*Mēlius vel optimē om'nium.* Cic.  
*Amplius opinio'nē morābātur.* Sall.

ADVERBIA dīversitātis, *aliter, scilicet* ; et il'la dūō, *ante,*  
*post,* ablativō nōn rārō jūnguntur : ūt,

*Multō aliter.*  
*Paulō scilicet.*  
*Multō ante.*  
*Paulō post.*

*Lōngō post tēmporē veniit.* Virg.

INSTAR et *ergō* adverbialitēr sūmptā genitīvū post se  
 habent : ūt,

*Instar montis equum, divina Palladis ar'te,*  
*Edificant.* Virg.  
*Donāvi virtutis ergō.* Cic.

## CONJUNCTIONUM CONSTRUCTIO.

### *The Construction of Conjunctions.*

Conjunctiōnēs cōpulatīvā, et disjunctīvā, s'milēs cāsūs,  
 mōdōs, et tēmporā, cōjūngunt ; ūt,

*Socrates docuit Xenophonem et Platōnem.*  
*Rectō stat cor'porē, despiciat'que terrās.*  
*Nec scribit, nec legit.*

Nisi vāriā cōstructiōnis rātio al'iud pōscat : ūt,

<sup>73</sup> And adverbs of the comparative degree have optionally the conjunction *quam* after them, or an ablative (if the sense will admit) with the omission of *quam* : thus, *al'tius quam solitū vel al'tius solito*, more loftily than usual.

*Emi l'brūm cētūs'si ēt plūrīs.*

*Vixi Rōmā ēt Vēnētīs.*

*Nīsi mē lactās'sēs āmān'tēm, ēt fāl'sā spē prōdū'cērēs.*

QUAM sēpē intellīgītūr pōst ām'plūs, plūs, ēt m'nūs : ūt.

*Ām'plūs sūnt sēx mēn'sēs. Cic.*

*Paulō plūs trēcēn'tā vēh'iculā sūnt āmī'sā. Liv.*

*Nūn'quām nīx m'nīs quā'tūor pē'dēs āl'tā jā'cūt.*

QUIBUS VERBORUM MODIS QUÆDAM CONGRUUNT ADVERBIA  
ET CONJUNCTIONES.

Nē, ān, nūm, dūbītāt'vē, aut indēfīn'itē, pō'stā sūbjūnc-  
t'vō jūngūn'tūr : ūt,

*Nīl'ul rē'fert fēcērīs'nē ān pērsuā'sērīs.*

*Vī'sē, nūm rēd'īrīt.*

Dūm, prō dūm'mōdō ēt quōūs'quē, sūbjūnc't'vūm pōstū-  
lāt:<sup>74</sup> ūt,

*Dūm prō'sim t'ibī.*

*Tēr'tiā dūm rēgnān'tēm vī'dērīt ā'stās.*

QUī, cau'sām signīficāns, sūbjūnc't'vūm ēx'īgīt : ūt,

*Stūl'tūs ēs quī huīc crē'dās.*

Ūt, prō pōst'quām, sī'cūt, ēt quō'mōdō, indicāt'vō jūn'gītūr:  
—cūm aut'tēm quān'quām, ūt'pūē, vėl finā'lem cau'sām<sup>75</sup>  
dē'nōtāt, sūbjūnc't'vō : ūt,

<sup>74</sup> Dūm, whenever it signifies "whilst or until," is joined to the indicative mood : in like manner cūm, when it signifies "when," and dō'nēc in the sense of "so long," are followed by the indicative :—but when cūm is used for "since," and dō'nēc for "until," the subjunctive mood is necessary. Lī'cūt, *although*, ū'tīnūm, *I wish*, dūm'mōdō, *provided—that*, and a few others of like import, have more commonly the subjunctive mood after them. Nē, the adverb of forbidding, takes either the imperative or subjunctive mood ; but nē, *lest*, takes the subjunctive only : thus, nē tīmē vėl nē tīmēās, *do not fear* ; cā'vō nē sī'cūs, *take care lest thou do*, that is, *take care thou do not* : but there is often an ellipsis of the word nē. And here it should be noticed, that after verbs of fearing, nē always means "*lest*," and implies a partial want of negation, whilst ūt, *that*, has an acceptance the very reverse :—thus, tīmēō nē sī'cūt, *I fear lest he do it*, that is, *I am afraid he will do it* : tīmēō ūt sī'cūt, *I fear that he may do it*, that is, *I am afraid that he will not do it*.

<sup>75</sup> The conjunction ūt, when connected with a contingent verb, is

Ūt sū'mūs īn Pōn'tō, tēr frīgūrē cōn'stitit I'stēr. Ovid.

Ūt tū'tē ēs, ī'tē ōm'nēs cēn'sēs ē's'sē.

Ūt ōm'nīā cōntīn'gānt, quā vō'lō, lēvā'rī nōn pōs'sūm.

Nōn ēst tī'bī fidēn'dūm, ūt quī tō'tiēs fāfēl'lērīs.

Te ō'rō Dā'v'e, ūt rē'dēāt jam īn vī'ām. Ter.

Ōm'nēs dē'nīquē vō'cēs īndēfīnītē<sup>6</sup> pō'sītā, quālēs sūnt quīs, quān'tūs, quō'tiūs, &c. sūbjūnctīvūm pō'stūlānt : ūt,

Cuī scrībām vī'dēō. Cic.

Quān'tūs

Īn clī'p'eum āssūr'gāt ; quō tūr'bīnē tōr'quēāt hūs'tūn.

often omitted after vō'lō, I wish, ūpōr'tēt, it behōves, fūr, do thou, nē-cēs'sē est, it is rēquisitē, and a few others : as, fāc cō'gītēs, do think, for fāc ūt cō'gītēs.

"By "words put indēfīnitely" we are to understand "words employed in an unrestricted, dōubtful, or undēfīned sense," particularly *Interrogatives*, whether indeed, they be *Nouns* or *Prónouns* or *Adverbs* or *Conjunctions*. But the same words, when employed in a *restricted* or *positive sense*, will have the indicative mood. And here it may be remarked that the conjunctions, *autē*, but, *vērō*, but, *ēūm*, for, *quō'quē*, also, and the *adverb* *quīdē*, indeed, cannot stand first in a sentence : and that *ē'tēnīm*, for, *sēd*, but, *ē'gō*, *thēreforc*, *ī'gītūr*, for this or that reason, *ī'tūquē*, *thēreforc*, and several others, are sometimes the first word, and sometimes the second or third. There are few points in *Látin* more difficult than the proper use of conjunctions : the following rules it is hoped will be found useful.

1. Ūt, quō, *ī'cēt*, *ū'tinām*, and *dūm'mōdō* almost always have a subjunctive mood ; as, *Avā'rō quīd mālī ōp'tēs nī'sī ūt vī'rāt dī'ū ? Jū'vā mē quō īd frāt fācī'līus. Dī'cām ē'quīdē* *ī'cēt* *ar'mū mī'hī mōrtēm'quē mīnē'tūr. Immōrtā'līā nē spērēs mō'nēt ān'nūs Ū'tinām libērō'rūm nōstrō'rūm mō'rēs nōn īp'sī pērdērē'mūs. Ōm'nīā hōnēs'tā nēg'līgūt dūm'mōdō pōtēn'tīām cōnsēquān'tūr.*

2. *Ē't'sī*, *tāmē't'sī*, *quān'quām*, in the beginning of a sentence, require the indicative : as, *Ē't'sī vērēūr jū'dicēs. Tāmē't'sī vīcīs'sē dē'hēō. Quān'quām āctīō'nēm nōn dēsīdērā'bām.*

3. *Ē'tinām'sī* and *quām'vis* have generally a subjunctive, though sometimes an indicative ; as, *Ē'tinām'sī mūx'īmū sīnt. Quām'vis Ē'l'y'sūs mīrē'tūr Grā'cīā cām'pūs. Is'tū vērītās ē'tinām'sī jūcūn'dā nōn ēst.*

4. Ūt for *quām'vis* admits only a subjunctive : as, *Ūt dēsīnt vī'rēs tā'mēn ēst laudān'dā vōlūn'tās.*

5. *Quō'nīām*, *quān'dō*, *quāndō'quīdē* have generally an indicative : as, *Quō'nīām nōn pōtēst ī'cērī quōd vīs. Quāndō ē'gō tū'ūm nōn cūrō. Quāndō'quīdē īn mō'lī cōnsē'dīmūs hēr'bā.*

6. *Quīp'pē* having the meaning of *nūm* requires the indicative : as, *Quīp'pē vēr'tōr sū'tis.*

7. *Ūt'pōtē*, and *quīp'pē* used for *ut'pōtē*, if followed by *quī*, have generally the subjunctive, rarely the indicative ; if followed by *cūm*, have only the subjunctive : as, *Ūt'pōtē quī īn cēl'ām an'rūm cōntū'lērīt. Nōn īghō'rāt vōlūptātēm Epīcū'rūs ūt'pōtē quī tēstīfīcē'tūr. Ūt'pōtē quī*

## PRÆPOSITIONUM CONSTRUCTIO.

*The Construction of Prepositions.*

PRÆPŌSĪTĪŌ, sūbaudītā, īntērdūm fācīt ūt addātūr āblātīvūs : ūt,

*Hā'bēš tē lōcō pārēn'tis :*  
[īd ēst, īn lōcō.]

PRÆPŌSĪTĪŌ, īn cōmpŏsītĪŌnē, ēūn'dēm nōnnūn'quām cā'sūm rēgīt, quēm ēt ēx'trā cōmpŏsītĪŌnēm rēgēbāt :<sup>77</sup> ūt,

*Dētrūdunt nā'rēs scō'pūlō.* Virg.

*Prætērē tē īnsulūtā'tūm.*

Vēr'lū cōmpŏsītā cūm ā, ūb, ūd, cōn, dē, ē, ēx, īn, uōn-nūn'quām rēpētūnt ēās'dēm præpŏsītĪŌnēs cūm sū'ō cā'sū ēx'trā cōmpŏsītĪŌnēm, īd'quē ēlēgāntēr :<sup>78</sup> ūt,

*Abstīnūc'runt ā rī'nō.*

dēpŏgnā'vīt. Quīp'pē quī ōp'tīmōs cī'vēs jūgūlā'rī jūg'sīt. Quīp'pē jūg'sītā s'īnē prūdēn'tiā s'cītīs hā'bēāt anēdŏtīā'tīs. Ūt'pŏtē cūm s'īnē sc'ēbre lābŏrās'tēm.

8. Quōd and quī'ū, hāving a dēfīnīte mēāning, requīre the indicatīve, hāving an īndēfīnīte mēāning, requīre the subjūnctīve : as, Bē'nē fācīs quōd mē ādjū'vās. Quī'ū nēcēs'sīt pŏcŏ'nū sūblā'tī sūnt ā'nīmī. Quōd Nā'sīcēm dēfēndīs'sēt lē'vītēr sūccēn'sūit. Nēmō īp'sūm vōlūptā'tēm, quī'ū vōlūptās sīt, āspērnatūr.

9. Cūm, hāving the mēāning of quō'nūm, requīres the subjūnctīve ; hāving the mēāning of quōd, gēnērally requīres an indicatīve : as, Cūm rā'pīant mī'lā fā'tā bŏ'nōs. Tī'bī grā'tīās ā'gŏ cūm tān'tūm mē'āe lītē'rāe pŏtūc'rūt.

10. Sī, -īn, nī'sī, sī'quīdēm sŏmetīmes requīre the subjūnctīve, sŏmetīmes the indicatīve : as, Sī ī'l'lūm rēlīn'quŏ ē'jūs vītāe tī'mēŏ. Mī'rūm nī dŏ'mī ē't. Nī'sī mē ōm'nīa fā'l'ant. Sī'quīdēm quā nūncīān tūr vērā sūnt. Sī īd scī'tēm nūn'quām hūc rētūlīs'sēm pŏ'dēm. Sīn īd pā'rūm pŏccēdāt. Nī nās'sēm cāū'ēm erē'dērēm hūnc lē'quī vērūm. Nēc vērī nī'sī fā'tē lŏcūm dēdīs'sēt. Ō mŏ'rēm prāclā'rūn'sī'quīdēm tēnērē'mūs.

Sī hāving the mēāning of quām'vis gēnērally requīres the subjūnctīve : as, Nōn cī mē ōb'scērēt. Yet it sŏmetīmes has the indicatīve : as, Vērūm ē cōgnātī ēst māxīmē.

11. Dūm hāving the mēāning of dūm'mŏdŏ, and quān hāving the mēāning of quōd nōn, requīre the subjūnctīve : as, Ūdūrīnt dūm mē'tūat. Nōn quān īp'sē dīssēn'tīām.

<sup>77</sup> A pŏsītīōn īn cōpŏsītīō sēldŏm gŏvērns a cāsē unlēs the verb and pŏsītīōn cān bē dīsjŏīnēd wīthŏūt dētrīment tŏ the sēnsē :—thūs, ōf the twŏ exāmples gīvēn īn the tēxt, the ōnē māy bē rēsolvēd īntŏ trādūt nā'rēs dē scō'pūlō; and the ōthēr īntŏ ēŏ prætēr tē īnsulūtā'tēm.

<sup>78</sup> It īs ōftēntīmes mŏrē ēlēgānt, and sŏmetīmes mŏrē ex'pŏssīve, tŏ

IN, prō ēr'gā, cōn'trā, ād, ēt sū'prā,<sup>79</sup> āccūsātī'vūm ēx'īgīt;  
ūt,

Ācc'ipīt in Teū'crōs ā'nīmūm, mēntēm'quē bēnīg'nām.

In cōm'mōdā pūb'licā pēc'cēm. Hor.

In rēg'nūm quā'rītūr hā'rēs.

Rēgēs in ip'sōs imp'ēriūm ēst Jō'vīs. Hor.

Sūb, cūm ād tēm'pūs rēfēr'tūr, āccūsātī'vō fē'rē jūn'gītūr:  
ūt,

Sūb ī'dēm tēm'pūs: Liv.

[īd ēst, cūr'cā vėl pēr ī'dēm tēm'pūs.]

Sū'pēr, prō ūl'trā, āccūsātī'vō; prō dē, āblātī'vō āppō'nī-  
tūr: ūt,

—— Sū'pēr ēt Gārāmān'tās ēt In'dōs.

Prō'fērēt imp'ēriūm.——Virg.

Mūltā sū'pēr Priāmō rōgītāns, sū'pēr Hēc'torē mūltā.

Tē'nūs āblātī'vō ēt sīngulārī, ēt plūrālī, jūn'gītūr: ūt,

Pūbē tē'nūs.

Pēctō'rībūs tē'nūs.

Āt gēnītī'vō tān'tūm plūrālī:—ēt sēm'pēr cā'sūm sū'ūm  
sē'quītūr: ūt,

Crī'rūm tē'nūs.

## INTERJECTIONUM CONSTRUCTIO.

### The Constrúction of Interjections.

INTERJECTIŌNES nōn rā'rō sī'nē cā'sū pōnūn'tūr; ūt,

Spēm grē'gīs, āh! sē'līce in nū'dā cōnnī'ā rēlī'quīt.

Quē, māl'īm, dēmēn'tiā!

Ō, ēxclāmān'tīs, nōmīnātī'vō, āccūsātī'vō, ēt vōcātī'vō, jūn'-  
gītūr: ūt,

use a verb compounded with one of these prepositions, than to use the simple verb, in the very same sense:—thus, to say, nī'hīl ēx'ībāt ēx ō'rē, *nothing went out from his mouth*, is more elegant and more expressive than to say, nī'hīl ī'bāt ēx ō'rē, *nothing went out of his mouth*: in like manner, the phrase īnj'cērē mā'nūs in ā'līquēm, *to throw on hands upon any one*, is more elegant than the phrase j'cērē mā'nūs in ā'līquēm, *to throw hands upon any one*.

<sup>79</sup> To these four might be added pēr: as, in the phrase, in hō'rās, *through* or *into* hours, that is, *hourly* or *every hour*:—so, likewise, in dīēs sīngulōs, *through individual days*, that is, *daily*. When in is put for īn'tēr it takes an ablative after it: as, in āmī'cīs hābē'rē, *to have among friends*, that is, *in the number of one's friends*.

Ū *fēs'tūs* dī'ēs hō'mīnīs ! Ter.

Ū *fōrtūnā* lōs nēmīūm, sū'ū sī bō'nū nō'rīnt,

Āgrī cōlās !—Virg.

Ō *fōrmōsē* pū'ēr ! nēmīūm nē crē'dē cōlō'rī. Ibid.

Heū ēt *prōh*, nūnc nōmīnātī'vō, nūnc accūsātī'vō, jūngūn'tūr : ūt,

Heū pī'ētās, heū *prī'scū* fīdēs. Virg.

Heū stī'r'pem īn'rī'sūm. Ibid.

Prōh Jū'pītēr ! *tū me, hō'mo, ā'dīgīs ād īnsā'nīūm.* Ter.

Prōh *Dē'ūm āl'que hō'mīnūm* fīdēm ! Ibid.

Ītēm vōcātī'vō : ūt,

Prōh *sān'ctē* Jū'pītēr ! Cic.

Heī ēt *eā* dātī'vō<sup>80</sup> jūngūn'tūr : ūt,

Heī mī'hī *quōd nūllīs ā'mōr ēst mēdicā'bīlīs hēr'bīs !*

Vū mī'sērō mī'hī ! *quān'tā dē spē dē'cidī !* Ter.

## PROSODIA.

PRŌSŌ'DĪĀ ēst pārs Grāmmā'tīcē, quē Quāntītātēm Syllābārūm dūcēt.

Dī'vīdītūr Prŏsŏ'dīā īn trēs pārtēs, *Tō'nūm*, *Spī'rītūm*, ēt *Tēm'pūs*.

Hōc lŏcŏ vī'sūm ēst nŏ'bīs dē *Tēm'pŏrē* tān'tūm trāctā'rē.

TĒM'PŪS ēst sŷ'lābāw prŏfērēn'dā mēnsūrā.

<sup>80</sup> Interjections being nothing more than ejaculative particles of Joy, Surprise, Sorrow, or some other sudden emotion of mind, they can have neither concord nor government : and, therefore, the cases wherewith they are joined, or whereby they are followed, always depend on some other word, or phrase understood. In some instances the import of an interjection approaches closely to that of a verb, and in others to that of a noun ; hence, we may, in those instances, view the interjection in the light of a substitute for the verb or noun which it approaches in meaning : thus, for example, in the phrase, Ō mē mī'sērūm, *O wretched me*, the interjection *O* seems to convey the sense of *sen'tiō*, *I feel* or *I perceive* :—again, in the phrase, hēm āstŏ'tīās, *hah ! the craft*, the interjection *hēm* is almost synonymous with, *vīdēōr mī'hūm ēt mī'rā'rī*, *I seem to myself to admire* :—so *heī* and *eā* have generally a signification bordering on that of *mā'lūm*, *evil* or *mischiefs*, hence, *heī mī'hī* or *eā mī'hī* may be regarded as equivalent to *mā'lūm ēst mī'hī*, *it is an evil* or *a calamity to me*.

Těm'pūs brě'vě sīo nōtā'tūr (˘); ůt, *dō'mīnūs*: lōn'gūm nū'tēm sīo (˘); ůt, *cōn'trā*.

Pēs dūā'rūm sýllābā'rūm plūrīūm'vė cōnstitūtīō ēst, ex cēr'tā Těm'pōrūm ōbservātīō'ně.

Spōndē'ūs ēst dissýllābūs; ůt, *vīr'tūs*.

Dāc'týlūs ēst trísýllābūs; ůt, *scrīb'ērě*.<sup>1</sup>

Scān'sīō ēst lėgītīmā vēr'sūs īn sīn'gūlōs pėdēs cōmmēn-sūrā'tīō.

Scānsīō'nī āc'cīdūnt Fīgūrē, *Sýnālē'phā*, *Ěcthlip'sis*, *Sý-nā'rēsīs*, *Dīā'rēsīs*, ět *Cāsūrā*.<sup>2</sup>

I. *Sýnālē'phā* ēst ělī'sīō vōcālīs īn fī'ně dictīō'nīs, ān'tě āl'tērām īn īn'tīō sėquēn'tīs: <sup>3</sup> ůt,

<sup>1</sup> Since the E'ton Grammar treats of no more than two different sorts of Verse, namely, *Heroic* and *Elegiac*, it was not necessary to mention any other feet than those of which these two sorts consist,—that is *Spōndees* and *Dactyles*. Of late years, however, *Prósody* and *Versification* have deservedly become objects of greater attention in most of the Grammar Schools of this empire; and, therefore, it is requisite to notice a few more (at least) of the *Métrical Feet*, and a few more Species of *Latin Verse*; but it is (of course) only a few of each which we can notice, as our limits are so confined. In addition, then, to *Spōndees* and *Dactyles*, there are in common use,

- |                          |                      |       |        |          |                   |
|--------------------------|----------------------|-------|--------|----------|-------------------|
| 1. The <i>Pýrrhic</i> ,  | } dissyllable feet { | - -   | } as { | ū'pīs,   | <i>a bee,</i>     |
| 2. The <i>Iāmbus</i> ,   |                      | - -   |        | ō'vēs,   | <i>sheep,</i>     |
| 3. The <i>Tróchee</i> ,  |                      | - -   |        | cē'rū,   | <i>wax,</i>       |
| 4. The <i>Anapäst</i> ,  |                      | - -   |        | cē'cīnī, | <i>I sang,</i>    |
| 5. The <i>Tríbrach</i> , | } trisyllable feet { | - - - | } as { | ŋ'dīcēn, | <i>a hárrper.</i> |
|                          |                      | - - - |        |          |                   |

Besides the *anapäst* and the *tríbrach*, there are five other trisyllable feet; namely, the *amphímacer* or *crétic* [˘˘˘], the *molóssus* [˘˘˘], the *amphíbrach* [˘˘˘], the *bucchiús* [˘˘˘], and the *antibacchiús* [˘˘˘].

The feet of four syllables are very numerous:— but we shall content ourselves here with the following four:

- |                                 |      |          |              |                     |
|---------------------------------|------|----------|--------------|---------------------|
| 1. The <i>Choriāmbus</i> ,      | ˘˘˘˘ | } thus { | prātě'rěū,   | <i>moreover,</i>    |
| 2. The <i>Proclēusmātic</i> ,   | ˘˘˘˘ |          | ělě'rětěr,   | <i>swiftly,</i>     |
| 3. The <i>Iónic à mājō'rě</i> , | ˘˘˘˘ |          | cōntēn'ditě, | <i>strive ye.</i>   |
| 4. The <i>Iónic à mīnō'rě</i> , | ˘˘˘˘ |          | mědītā'rī,   | <i>to meditate.</i> |

<sup>2</sup> In addition to these five Figures of *Prósody*, suffice it, in this place, to give three more,—namely, *Sýstolē*, *Díástolē*, and *Sýnaphēa*. In the Appendix to this Work most of the Figures belonging to *Prósody*, in common with Etymology and *Syntax*, will be (briefly) enumerated—under those respective heads. By *Sýstolē* a long syllable is shortened: by *Díástolē*, called also *Ec'tasis*, a short syllable is lengthened: and, by *Sýnaphēa*, verses of some particular kinds (as, for example, *anapástics*,) are linked together without regard to the métrical pause which marks the termination of a verse in general.

<sup>3</sup> A final vowel or diphthong is not (strictly speaking) elided in *loto* by the Figure *Sýnālē'phā*, but very much curtailed,—and almost cut

*Sē'rā nī'mīs vī'ta ēst crās'tinā, vī've hō'diē.* Mart.

[*Prō vī'tā, vī'vē.*]

Āt *heū* ēt *Ō* nūn'quām intercīpiūn'tūr.<sup>4</sup>

II. *Ēctnlīp'sīs* ēst, quō'tiēs *m* cūm sūā vōcā'li<sup>5</sup> pērī'mītūr,  
prōx'īmā dīctiō'nē ā vōcā'li ēxōr'sā : ūt,

*Mōn'strum hōrrēn'dum, infōr'me, in'gēns, cui lū'mēn  
ādēm'ptūm.* Virg.

[*Prō mōn'strūm hōrrēn'dūm, infōr'mē.*]

III. *Sŷnǣ'rēsīs* ēst dūā'rūm sŷllābā'rūm<sup>6</sup> in ū'nām cōn-  
trāc'tiō : ūt,

*Seū lēn'tō fŷ'ērīnt ālvēārīā vī'mīnē tēx'tā.* Virg.

[*Quā'sī scrip'tūm ēs'sēt ālvārīā.*]

off : still, however, a shadow or faint sound of the vowel or diphthong remains :—thus, *tŷgā ēt* would in poetry be pronounced *tŷga ēt*, and not *tŷjet* ! I speak of modern pronunciation ; for the Latins sounded *g* hard before every vowel.

Sometimes the figure *Synalēpha* is (intentionally) neglected by the Latin poets in imitation of the Greeks, who, fond of the vowel sounds, very frequently considered the omission of this figure to be a great embellishment to their poetry : sometimes, likewise, in imitation of the practice of the same people, a long vowel, or a diphthong, at the end of a word, is shortened in Latin, instead of being elided, before an initial vowel or diphthong : thus, in the 437 verse of the first Book of the *Georgics* [*Glaū'eō, ēt Pānōpē'ē, ēt Inō'ō Mēlēcēr'tā*] the *ō* in *Glaū'eō* is neither elided nor made short before the initial vowel which follows, whilst the diphthong (*ē*) at the end of *Pānōpē'ē*, is shortened but not cut off.—A judicious neglect, or only partial admission, of this figure has certainly a beautiful effect. But here we must observe, that in Latin poetry a short vowel is very rarely exempted from *synalēpha*. At the end of a verse, *synalēpha* never takes place unless the last syllable of the verse be hypermeter or over measure.

<sup>4</sup> And similarly the five interjections *āh, vā, vāh, heī, prōh*, are seldom or never either elided or shortened. But *Ō* is, sometimes, made short before an initial vowel or diphthong.

<sup>5</sup> In the earlier Latin poets, the figure *Ecthlipsis* was sometimes neglected : few examples however of this neglect are to be found in the writings of the Augustan age,—and, after that period, none. Virgil furnishes not a single instance, neither does Ovid : and Horace has only one. At the end of a verse *Ecthlipsis* never takes place before a vowel or diphthong beginning the next line, unless the final syllable be hypermeter : yet in *Anapestics*, and *Iónics à minore*, wherein the final syllable is affected by the figure *Synapheia*, care must be taken that no verse (of exactly its proper number of syllables) end in *m* when the next verse begins with a vowel or a diphthong.

<sup>6</sup> By *Synæresis* two syllables are reduced to one in the pronunciation, without the disappearance of any letter in the writing :—thus,



IV. DĪĒ'RĒSĪS ēst, ū'bī ēx ū'nā sýl'lābā dīssēc'tā fr'ūnt dū'æ: ūt,

*Dēbī'ērānt fū'sōs ēvōlūis'sē sū'ōs. Ovid.*  
[*Ēvōlūis'sē prō ēvōlvīs'sē.*]

V. CĀSŪRĀ ēst, cūm pōst pē'dēm<sup>7</sup> ābsōlūtūm, sýl'lābā brē'vis īn fī'nē dīctīō'nīs ēxtēn'dītūr: ūt,

*Pēcťō'rībūs īn'hīāns, spīrān'tiā cōn'sūlīt ēx'tā. Virg.*

## DE GENERIBUS VERSUUM.<sup>8</sup>

VĒR'SŪS HĒRŌ'YŪS, quī HĒX'Ā'MĒTĒR<sup>9</sup> ē'tiām dī'cītūr, cōn'stāt ēx sēx pē'dībūs: quīn'tūs lō'cūs dāctýlūm, sēx'tūs

grāv'ēlēns, *rank-smelling*, or sēmī'ā'nīmīs, *half dead*, are by this figure often pronóuned as though written.—*grāv'ēlēns, sēmī'ā'nīmīs*. Some prosódians refér these to *Synalúpha*, and perhāps jústly. When two sýllables are drawn īnto one, ēīther by the ūnīon of two vówels fórmīng a proper díphthong, as īn dēīn'dē, *āfterwards*, when pronóuned *dēīn'dē*, or by the díssapēārānce of one of two short vówels to fórm a long vówel, as īn cō'āgō, *I drive togéther*, redúced to *cō'gō*, the Fīgure has the name of *Crásīs* īnstēād of SYNÆRESIS. In māny īnstānces, ēīther the one, or the óther, of these two may be úsed wīth ālmost ēqúal propriety:—thus, for exāmples, we may wřite ēīther *dīī* or *dī*, *dīs* or *dīs*, *dēēst* or *dēst*, as mōnósýllables; and, īn līke mānner, ēīther, *īī'dēm* or *ī'dēm*, *īī's'dēm* or *ī's'dēm*, *dēē'rō* or *dē'rō*, *dēē'rīt* or *dē'rīt*, as díssýllables: and so fórtħ. But sōmetīmes īt īs nēcessāry to retāīn bōth vówels īn the chārācter of an īmpřóper díphthong.

<sup>7</sup> The defīnītion of *Cæsúra*, here gīven, īs cērtāīnly vėry vāgue, and īncorrėct. *Cæsúra* sīgnīfies “*a cútting off*,” and īs the name āpplīed to āny fīnal sýllable thāt remāīns āfter a pėrfect fōot īn pōetry,—wīthóut rėfērence to the quāntīty of the sýllable so remāīnīng. On ēvėry cæsúral sýllable thēre īs nēcessāřly, īn scānning *Heróic* and *Elegīac* Vėses, a grėāter stress of vóice lāīd, thān thēre wóuld be upōn the sāmē sýllable, īf īt díd not begīn a fōot. Thīs stress, or (as īt īs tėrmed) *mėtrīcal ictus*, togėthēr wīth the īntervābal pāuse whīch fólłows, the pōets cōnsīdered a sūffīcīent pleā īn sōme īnstānces for the ēxtēnsīon of a short quāntīty īn the cæsúral sýllable. An unelīded long vówel or díphthong, īn the cæsúra āfter the fōurth fōot of an hėxāmėter, pārtīcúlarly īn přóper nāmes, has a mōst pleāsīng effėct befóre an īnītīal vówel or díphthong,—přóvīded (ōnly) thāt vėses of thīs dēscrīptīon āre not too frėquently rėpėated.

<sup>8</sup> A sīngle līne īn pōetry īs cālled a vėrse, and cōnsīsts of two or mōre feet, ēīther pėrfect or īncōmplėte, whīch feet or pārts of a fōot mūst īn rėāding the vėrse be dúly āttēnded to, thāt the hārmony be nēīther dēstróyed nor lėssened.

Vėses sōmetīmes tākē thēir nāme frōm the feet whīch mōstly předómnāte īn thēm; as the *Dāctýlic*, *Iāmīc*, *Třocháīc*, *Anapėstīc*, *Chorīāmīc*, &c.: and sōmetīmes ālso frōm the nūmber of feet, or the nūmber of mėāsures, īn thēm; as, *Dímeter*, *Třímeter*, *Tėtřámeter*, *Pentámeter*,

spōndē'ūm pēcūliā'rītēr s'ibī vīn'dicāt; rēliqūi hūnc, vēl  
il'ūm, prō'nt vōlūmūs: ūt,

1 2 3 4 5 6  
Tī'tj'rē | tū pā'tū|lā rē'cū|bāns sūb | tēg'mīnē | fā'gī.

Rēpē'rītūr āliquān'dō spōndē'ūs ē'tiām īn quīn'tō lō'cō:<sup>10</sup>  
ūt,

1 2 3 4 5 6  
Cā'rā Dē'ūm s'v'bū|lē, māg'|nūm Jō'vīs | īncrē|mēn'tūm. -

Ē'l'timā cūjuscūn'quē vēr'sūs s'yl'lābā hābē'tūr cōmmū'nīs.<sup>11</sup>

*Heximeter, &c.* Not unfrequently, too, a verse borrows its appellation from the name of its inventor, as the *Alcæic*, the *Sapphic*, the *Anacreontic*: else from the subject which it celebrates, as the *Heroic* or *Elegiac*.

A verse wanting one syllable, at the end, to complete the measure is called *Catalectic*: a verse deficient by two syllables at the end, *Brachycatalectic*: a verse wanting one syllable at the beginning, *Acéphalous*: a verse having neither deficiency nor redundancy, *Acatalectic*: and a verse having a redundant syllable or a redundant foot at the end, *Hypercatalectic* or *Hypermeter*.

<sup>9</sup> The *Heroic* (or *Dactylic Hexameter*) Verse consists of six feet; whereof the fifth is generally a dactyle, and the sixth a spondee:—the other feet, that is, the first, second, third, and fourth, may be either spondees, or dactyles, at pleasure. In *Dactylic Hexameter* verses the feet ought to run into one another; for when the words and the feet end together throughout a verse, there is no harmony whatever. If after the first, and also the second, and (in like manner) the third foot, or after a majority of these three, a syllable remain, the rhythm is, by far, more agreeable than when there is an absence of one or more of these essential syllables.

<sup>10</sup> A spondee seldom constitutes the fifth foot of an heroic verse except in solemn, or majestic, or mournful descriptions. Verses, which have a spondee in the fifth place, are called *Spondæic*; but of these the too frequent recurrence is the furthest from an ornament to poetry,—whereas a spare and a judicious use of them is one of its greatest beauties.

<sup>11</sup> The sense of these words is in some degree ambiguous:—for, it is assuredly untrue that the last syllable of every verse is common, and yet it is true that, in many kinds of verse, the last syllable may be either long, or short, at pleasure, without much injury in the one instance, or advantage in the other, to the rhythm. For example, the last foot of every heroic verse ought to be a spondee; but a trochee may be substituted for a spondee, because the metrical pause at the end of the line compensates, in some measure, for the shortness of the last syllable: in like manner a pyrrhic is unobjectionable in lieu of an iambus in the last foot of any iambic verse. Again, every sapphic verse should terminate with a trochee, but, instead of a trochee, a spondee may be used without detriment to the rhythm.

VĚR'SŮS ἙΛΕΓΓΑΚΟΥΣ, quī ēt PĚNTĀ'MĚTRĪ<sup>12</sup> nō'měu hă'bět,  
ē dŭ'plīcī cōn'stăt pēnthēmĭ'mĕrĭ; quā'rŭm prĭ'ŭr dŭ'ōs pĕ'dēs,  
dăctŭ'licōs, spōndī'ăcōs, vĕl âltĕrŭ'rtrōs cōmprĕhĕn'dīt, cŭm  
sŷl'lăbă lōngă; âl'tĕră, ě'tĭām, dŭ'ōs pĕ'dēs, sĕd ōmnĭ'nō dăc-  
tŷ'licōs cŭm sŷl'lăbă ŷtĕm lōngă: ŭt,

1 2 C 3 4 C  
Rēs ēst | sōll'cī | tī | plē'nă tī | mō'rīs ā | mōr.<sup>13</sup> Ovid.

<sup>12</sup> The *Elegiac* or (*Dactylic Pentameter*) *Verse* consists (as its name indicates) of five feet, of which the first two may be either *dactyles* or *spōndees*, followed by a *long syllable*, which must close a word, dividing the verse into equal portions or halves; then come *two dactyles*, and again a *syllable*, which with the caesural syllable before mentioned constitutes an intercepted *spōndee*. The ancients were divided in their opinion respecting the true scansion of this verse,—some of them making the *third foot a spōndee*, and the *last two feet, anapaests*. Whichever be the mode of scanning adopted, the construction of the verse is the same. Instead of a syllable long by usage or by position, we sometimes find a syllable lengthened by caesura in the middle of a Pentameter, but this is always a blemish:—a monosyllable, however, either long in itself, else rendered long by position, is unobjectionable in the conclusion of the first hemistich. An elegiac verse is generally preceded by, and coupled with, an hexameter; and should terminate with a *dissyllable*, and a *full stop*: a trisyllable is admissible, but a monosyllable must be rejected in the conclusion of a Pentameter, unless it occasions the elision of the final syllable of a dissyllable. A word of four syllables is not an unharmonious ending, though inferior in cadence to a dissyllable. The feet of an elegiac verse ought to run into one another like those of *horodes*.

<sup>13</sup> In addition to the observations which we have already made on *Heroic* and *Elegiac Verse*, we shall (briefly) notice a few of the following: *Iambic*, *Trochaic*, *Anapaestic*, *Ionic*, and the more common sorts of *Lyric Verse*.

#### 1. *Iambics*.

An *Iambic Verse*, when pure, consists of iambs only, two feet always constituting a measure. The concluding syllable of every measure (the last perhaps excepted) receives on it an emphasis or a *metrical ictus*,—and ought therefore to be either an accented syllable, else a final syllable. Iambic verse is found of various lengths, from the *tetrameter* down to the *dimeter catalectic*, called also *Anacreontic*: but the more common lengths are the *dimeter* or *trimeter acatalectic*. Instead of an iambus in the odd places, a spōndee was at first admitted; and, afterwards, an anapaest or a dactyle: and in all the even places (except the last) a tribrach often occurs for an iambus. The comic poets, however, and Phaedrus, admit all these feet indiscriminately into every place except the last, and moreover any feet isochronal with these: nor do they reject the amphimacer, the amphibrach, and some others.

#### 2. *Trochaics*.

As an *iambus* is the very reverse of a *trochee*, so *Trochaic Verses* are the very reverse of *Iambic Verses*: for, if the first half foot of a pure

## PRIMARUM AC MEDIARUM SYLLABARUM QUANTITAS.

I. VOCĀLIS ān'tē dū'ās cōsōnān'tēs aut dū'plicēm in cū'dēm dictiōnē, ubiq̄ue pōsitiōnē lōngā ēst: ūt, *rēn'ūs, āx'is. pī'tr'zē, cū'jūs.*

[See note 5, page 2, above.]

Iambi verse be taken from the beginning, and placed at the end, the Iambi: is converted into a Trochaic. Or, in other words, a Trochaic Verse, when pure, has every foot a trochee: impure or mixed Trochaics admit spondees, dactyles, tribrachs, and perhaps anapaests (though more rarely) in all the even places.

### 3. Anapaestics.

An *Anapaestic Verse* is either *pure*, or *impure*; that is, it consists solely of *anapaests*, or is made up in whole or in part of other feet. As in *Iambic* and *Trochaic Verses*, so in *Anapaestics*, two feet constitute a measure: but here every measure ought (if possible) to terminate together with a word, so that the verses may at pleasure be written of any length from the monometer upwards, without the division of a word. Anapaestic dimeters are (as the name imports) verses of two measures each; but they very rarely occur pure, spondees being admissible into every place, and dactyles into the first foot (sometimes, though seldom, into the second) of every measure. Hence it often happens, that, in anapaestic verses, not one foot of the verse is an anapest. The final syllable of each acatalectic verse must have respect to the initial syllable of the next line, as the verses are linked together by the figure called *Synaphia*. An *Anapaestic Dimeter Catalectic* is frequently subjoined to a system of *Anapaestics*, by way of conclusion,—or else of temporary relief to the ear; and admits a spondee into the first and also second foot, but has generally the third foot pure, with a caesural syllable over.

### 4. Iónics.

An *Ionic Verse à mājōrē* consists wholly (when pure) of *major ionic* feet: and, in like manner, an *Ionic Verse à mīnōrē* consists entirely (when pure) of *minor ionic* feet. The more usual length of the first species is three measures and a half, each foot counting for a measure. A double trochee is admissible into the second and third places, and sometimes into the first. Moreover, a long syllable may be resolved into two short syllables in any one of the measures. The *Ionic à mīnōrē* is perhaps never found impure, and consists generally of four measures, such, that without either a division of any word, or a clashing of any syllables, the verse may be shortened to a monometer, or extended *ad libitum*.

### 5. Lýrics.

*Lýric Verses* are those which were sung to the music of the lyre, and occur of various lengths and construction, being sometimes portions of one or more of the species already enumerated, and sometimes a particular arrangement of feet according to the fancy of the composer. Here we shall notice only the following few.

1. *The Sapphic*, which consists of a trochee, a spondee, a dactyle,

II. Quōd sī cōn'sonāns prīō'rēm dictiō'nēm clau'dāt, sē-quēntē ītēm ā cōnsonān'tē inchōān'tē, vōcā'lis prācē'dēns ē'tīām pōsitiō'nē lōn'gā ē'rīt; ūt,

*Mā'jor sūm quām cui pōs'sit fōrtiū'nā nōcē'rē.*

[Syllābā -jōr, sūm, quām, ēt sīt pōsitiō'nē lōn'gā sūnt.]

III. Āt, sī prīōr dictiō īn vōcā'lēm brē'vēm ēx'ēāt, sē-

and two tróchees : in all, eleven syllables. With the fifth half foot a word must terminate, otherwise the verse is faulty. A Sapphic Stánza generally contains three sapphic verses followed by an *Adonic*, that is, a dáctyle, and a spóndee or tróchee.

II. *The Phalécian* or *Hendecasyllabus*, which is (likewise) a verse of five feet, and, as its name imports, comprises (in all) eleven syllables. The first foot is a spóndee, sometimes, but very rarely, an iámbus, or a tróchee : the second, a dáctyle,—for which a spóndee may occasionally be substituted : and the remaining three feet are tróchees.

III. *The Alcáic major*, which is a verse of four feet, with a long cesúral syllable after the second foot, which must always be an iámbus : the first foot may be either an iámbus, or a spóndee ; and the last two feet are dáctyles.

IV. *The Alcáic minor*, which consists of two dáctyles followed by two tróchees. The *Cármén Horatiánum* (so called after Horace who employed it in a great many of his Odes) has two *máior Alcáics* for the first two verses of the stánza, and an *Alcáic minor* always for the fourth.

V. *The Asclépiad* or *Choriámhic Dímeter Intérposite*, which is made up of two choriámбусes interpósed between a spóndee and an iámbus or pyrrihic. Each choriámбус should terminate with the termination of a word :—unless the first choriámбус (at least) terminate in this way, the verse is faulty.

VI. *The Archilóchian Iámbo Dímeter Hypérmeter*, which contains four feet and a half : these are sometimes (though rarely) all iámbuses : more commonly the first and third feet are spóndees. This verse constitutes the third of the stánza called *Cármén Horatiánum*.

VII. *The Archilóchian Trocháic Heptámeter*, which always consists of the first four feet of a dáctylic hexámeter, followed by three tróchees.

VIII. *The Choriámhic Trímeter Intérposite*, which is made up of three choriámбусes interpósed between a spóndee and an iámbus or pyrrihic,—with the same restriction as the *Asclépiad*.

IX. *The Glycónic*, which consists of a spóndee and two dáctyles.

X. *The Pherecrátic*, which also contains three feet, namely a dáctyle between two spóndees.

XI. *The Dáctylic Tetrameter à pōstēriō'rē*, which consists of the last four feet of a dáctylic hexámeter.

XII. *The Dáctylic Trímeter Cataléctic*, which consists of two dáctyles and a cesúral syllable.—This verse is most commonly subjoined to a dáctylic hexámeter.

XIII. *The Scazóntic*, which differs from a trímeter iámhic verse simply in that it has a spóndee in the last place, and an iámbus in the fifth.

quēn'tě ā dūā'būs cōnsōnān'tībūs incīpiēn'tě,—intēr'dūm, sēd  
rā'rīūs,—prōdū'cītūr : ūt,

*Ōccūl'tā<sup>14</sup> spō'liā. Juv.*

IV. VŌCĀ'LĪS brě'vīs ān'tě mūtām, sēquēn'tě l'iquidā, cōm-  
mū'nīs rēd'dītūr :—ūt, *pū'tris, vōlū'crīs. Lōn'gā, vē'rō, nōn*  
*mūtātūr* :—ūt, *ārā'trūm, sīmūlā'crūm.*

VŌCĀ'LĪS āntě āl'tērām īn ēā'dēm dictiō'ně ūbī'quē brě-  
vīs ēst : ūt, *Dē'ūs, mē'ūs, tū'ūs, pī'ūs.*

1. Ēxcīpīās gēnīti'vōs īn -īūs, sēcūn'dām prōnō'mīnīs fōr'mām  
hābēn'tēs : ūt, *ūnī'ūs, illī'ūs, &c. ū'bī i cōmmū'nīs rēpērī'tūr* :  
*līcēt īn āltē'rīūs sēm'pēr sīt brě'vīs, īn ālī'ūs sēm'pēr lōn'gā.*

2. Ēxcīpiēn'dī sūnt, ē'tīām, gēnīti'vī ēt dāti'vī quīn'tē  
dēclīnātiō'nīs, ū'bī c īn'tēr gēmīnūm i lōn'gā fīt :—ūt, *fūcī'ī*  
*ālīō'quī nōn ; ūt, rē'ī, spē'ī, fīdē'ī.*

*Fī-* ē'tīām īn fī'ō lōn'gā ēst, nī'sī sēquūntūr c ēt r sīmūl  
ūt, *fī'rēm, fī'rī :<sup>15</sup> vē'lūt,*

*Ōm'nīā jām fī'ūnt, fī'rī quē pō's'sē nēgā'bām. Ovid.*

Dī'ūs prīmām sŷllābām liā'bēt lōn'gām ; *Dī'ūnā cōm-*  
*mū'nēm.*

O'NE, intērjēc'tiō, prīō'rēm sŷllābām cōmmū'nēm liā'bēt.<sup>16</sup>

VŌCĀ'LĪS ān'tě āl'tērām īn Grā'e'cis dictiō'nībūs sūbīn'dē  
lōn'gā fīt :<sup>17</sup> ūt,

*Dīcī'tē, Pī'rīdēs.*

*Rēs'pīcē Lāēr'tēn.*

Īt īn pōssēs'sī'vīs Grā'e'cis : ūt,

<sup>14</sup> This example is by no means proof that a short vowel is ever lengthened by position before two consonants beginning the next word : yet might several examples corroborative of such fact be quoted from the poets. It is to be remembered, however, that a mute and liquid beginning any word can, in no wise, lengthen a preceding short vowel :—and hence it follows, that the first consonant must necessarily be the letter *s*.

<sup>15</sup> In Plautus and in Terence the first syllable of *fī'rī* and of *fī'rēt* is repeatedly found long.

<sup>16</sup> And in like manner the first syllable of *ē'heū, alas !* and of *ī'ō, hurrāh !* are common. To which may be added the proper name *ī'ō, daughter of Inachus.*

<sup>17</sup> In very many Greek words, but especially proper names, a vowel is long though immediately followed by a vowel : and in the Ionic dialect the penult of the *genitive* and *accusative* cases of nouns in -eūs is long, although short in the common dialect.

*Ænēīā nū'trīx.*

*Rhōdōpēīūs Ōr'phōūs.*

Ōm'nīs dīplthōn'gūs ā'pūd Lātī'nōs lōn'gā ēst : ūt, *ai'rūm*, *seūtēr*, *mī'sē* : nī'sī *prā* sēquēn'tē vōcā'li : ūt, *præ'rē*, *præūs'tūs*, *præūm'plūs*.<sup>18</sup>

DENIVĀTĪVĀ ēān'dēm, fē'rē, cūm primī'tī'vīs quāntitātēm sōrtiūn'tūr :—ūt, *āmā'tōr*, *āmī'cūs*, *āmā'bīlis*, prī'mā brē'vī āb ā'mō.

Excēp'iūn'tūr tā'mēn paū'cū, quē, ā brē'vībūs dēdūc'tā, prī'mām sŷllābām prōdū'cūt : ūt,

<i>cō'mō cō'mīs</i> , ā <i>cō'mū</i> ,	<i>mō'bīlis</i> , ā <i>mō'rēb</i> ,
<i>fō'mēs</i> , ēt <i>fōmēn'tūm</i> ā <i>fō'rēb</i> ,	<i>nō'nūs</i> , ā <i>nō'rēm</i> ,
<i>hūmā'nūs</i> , āb <i>hō'mō</i> ,	<i>rēx rē'gīs</i> , <i>rēgī'nū</i> , ā <i>rē'gō</i> ,
<i>jūcūn'dūs</i> , ā <i>jū'rō</i> ,	<i>sē'dēs</i> , ā <i>sē'dēb</i> ,
<i>jūmēn'tūm</i> , ā <i>jū'rēb</i> ,	<i>tē'gūlā</i> , ā <i>tē'gō</i> ,
<i>jū'nīōr</i> , ā <i>jū'tēnīs</i> ,	<i>trā'gūlā</i> , ā <i>trū'hō</i> ,
<i>lā'tēr'nū</i> , ā <i>lū'tēb</i> ,	<i>vō'mēr</i> , ā <i>vō'mō</i> ,
<i>lēx lē'gīs</i> , ā <i>lē'gō</i> ,	<i>vōx vō'cīs</i> , ā <i>vō'cō</i> .

Ēt cōn'trā sūt, quē, ā lōn'gīs dēdūc'tā, prī'mām cōrtī-piūt : ūt,

<i>ārē'nū</i> , <i>ārīs'tā</i> , <i>ārūn'dō</i> , āb	<i>frā'gūr</i> , <i>frū'gīllīs</i> , ā <i>frān'gō</i> ,
<i>ārēb</i> ,	<i>gē'nūī</i> , ā <i>gīg'nū</i> ,
<i>ārūs'pēx</i> , āb <i>ār'ū</i> ,	<i>lūcēr'nū</i> , ā <i>lū'cēb</i> ,
<i>dīcāx</i> , ā <i>dīcō</i> , <sup>19</sup>	<i>nū'tō nū'tās</i> , ā <i>nū'tū</i> ,
<i>dī'tiō</i> , ā <i>dī'tīs</i> ,	<i>nō'tō nō'tās</i> , ā <i>nō'tū</i> ,
<i>līsēr'tūs</i> , ā <i>līs'sērēb</i> ,	<i>pō'sūī</i> , ā <i>pō'nō</i> ,
<i>lūx dū'cīs</i> , ā <i>dū'cō</i> ,	<i>pō'tiī</i> , ā <i>pō'sūm</i> ,
<i>fī'dēs</i> , ā <i>fī'dēb</i> ,	<i>sō'pōr</i> , ā <i>sō'pīō</i> . <sup>20</sup>

Ēt ā'liā nōnnūl'ā ēx ūtrōquē gē'nērē, quē rēlinquūn'tūr slūdīō'sīs in'tēr lēgēn'dūm ōbsērvān'dū.

Cōm'pō'sī'tā sīmplī'ciūm quāntitātēm sēquūn'tūr :—ūt, ā *lē'gō*, *lē'gīs*, *pēr'lēgō* ; *lē'gō*, *lē'gās*, *āl'lē'gō* : ā *pō'tēns*, *im'pō'tēns* ; ā *sō'lōr*, *cōnsō'lōr*.

<sup>18</sup> Except also the dīplthong *æ* in *Mæō'tis*, *Mæō'tic* or *Sarmatian*, which both O'vid and Sēneca make short : but most others, long.

<sup>19</sup> So in like manner *mūl'ē'diēs*, *slāndērous*, and māny ōther words of the same kind and derivātion, have the penult short.

<sup>20</sup> And similarly *vā'dūm*, a *ford*, from *vā'dō*, *I go* : and *ām'bī'tūs*, a *circuit*, from *ām'bī'tūm*, to *encōmpass*.

Ēxcēpiūn'tūr tā'mēn hūc brē'vā ā lōn'gīs ēnā'tā: *dē'jērō, pē'jērō, ā jūrō; m'nūbā, prō'nūbā, ā nū'bō.*

Ωm'nē Prāteritūm dissyl'lābūm priōrēm hā'bēt lōn'gām: ūt, *lē'gī, ē'mī, mō'vī.*

1. Ēxcēpiās tā'mēn, *bī'bī, dē'dī, scī'dī, stē'tī, stī'tī, tū'tī, ēt fī'dī ā fī'dō.*

2. Prīmām Prietēritī gēminān'tiā—prīmām brē'vēm hā'bēt:—ūt, *cē'cīdī ā cū'dō; cēcī'dī ā cādō; dī'dīcī, fē'fē'lī, mōmō'rīdī, pēpē'nīdī, pū'pūgī, tē'tē'nīdī, lē'tīgī, tūtō'nīdī, tū'tū'dī.*

Σurūm dissyl'lābūm priōrēm hā'bēt lōn'gām: ūt, *vērūm, lā'tūm, lō'tūm, mō'tūm.*

Ēxcēpē, *dūtūm, ītūm, lītūm, quītūm rūtūm, rūtūm, sūtūm, sītūm, stītūm;*<sup>21</sup> ēt *cītūm ā cē'cō cēs:*—nām *cītūm ā cītō cīs* quār'tē, priōrēm hā'bēt lōn'gām

## ULTIMARUM SYLLABARUM QUANTITAS.

I. A Finīrā prōducūn'tūr: ūt, *ā'mā, cōn'trā, ē'r'gā.*

1. Ēxcēpiās *pūtā, ītū, quītū, pū'stētū, ē'jū;*<sup>22</sup> Ītēm ōm'nēs cāsūs in “-a,” cūjuscūn'quē fū'ērīnt gē'nērīs, nū'mērī, aut declinātiō'nīs: prā'tēr vōcātī'vōs ā Grēcīs in -ās: ūt, *Ō Ānēā, Ō Thō'mā:* ēt āblātī'vūm primāe declinātiō'nīs; ūt, *mī'sā.*

2. Nūmērā'tiā in “gīnta” finālēm hā'bēt cōmmū'nēm, sēd frēquēn'tiūs lōn'gām: ūt, *trīgīn'tū.*

II. In *b, d, t,* dēsīnēn'tiā, brē'vā sūnt: ūt, *āb, ād, cā'pūt.*<sup>23</sup>

III. In *c* dēsīnēn'tiū prōducūn'tūr: ūt, *āc, sic,* ēt *hīc* ād-vēr'būm.

Sēd dū'ō in *c* cōrrīpiūn'tūr: *nēc* ēt *dō'nēc.*

Triā sūnt cōmmū'nīā; *fūc,* prōnō'mēn *hīc,* ēt neū'trūm *ē'jūs hīc,* mō'dū nōn sūt āblātī'vī.cāsūs.

<sup>21</sup> Though the penult of *stītūm* is short, yet the first syllable of the future participle *stītūrūs* is long.

<sup>22</sup> In many schools an objectionable practice prevails, in respect of the pronunciation of final *a*:—I mean, the indiscriminate utterance of it to rhyme with *day*. As no person of any taste ever says *Jamaicay* or *Americay*, so ought no person to say *Mē'sāy*, when he means *Mūsā*. Final *a* when short, should always rhyme with the final syllable of the English proper names *Mārtha* and *Maria*: final *a*, when long, may rhyme (according to the English sound of the vowels) with *day*.

<sup>23</sup> Of course when a diphthong precedes any of these mutes, as in *haud*, *not*, or in *aut*, *or*, the syllable is long by the Rule, “*Om'nīs diphthongus ēpud Latinos longa est*” and when a consonant precedes,—the vowel before the two consonants is long by position.



IV. *E* finitā brěvīa sūnt : ūt, *mā'rě*, *pě'ně*, *lě'gě*, *scri'bě*.

1. Ěxcipjēn'dā sūnt ōm'nēs vōcēs quīntā inflexiō'nīs īn -*e* :—ūt, *fě'dě*, *dě*;<sup>24</sup> ūuā cūm pārtīcūlīs īn'dě ēnā'tīs. ūt, *hě'dě*, *quě'dě*, *prě'dě*, *pōstrě'dě* :—ī'tēm *quā'rě*, *quādě'rě*, *čā'rě*, ēt sīquā sūnt sīmīlīā.

2. Ět sēcūn'dā ī'tēm pērsō'nā sīngulārēs sēcūn'dā cōnjūgā-  
vō'nīs : ūt, *dě'cě*, *mě'vě*.<sup>25</sup>

Prōdūcūn'tūr ětīām mōnōsýllābā īn *e* :—ūt, *mě*, *tě*, *sě* :  
prā'tēr, -*quě*, -*ně*, -*vě*;<sup>26</sup> cōjūnctiō'nēs ēnclī'ticās.<sup>27</sup>

Quīn ēt ādvēr'bīā īn -*e*, āb ādjēctī'vīs sēcūn'dā dēclīnā-  
tīō'nīs dēdūc'tā, *e* lōngūm hā'bēnt :—ūt. *pūl'chrě*, *dōc'tě*,  
*vāl'dě* prō *vāl'idě*.<sup>28</sup>

Quībūs āccēdūnt *fēr'mě*, *fě'rě* ∞ :—*bě'ně* tā'měn ēt *mā'lě*  
cōrrīpīūn'tūr ōmūi'ūō.<sup>29</sup>

Pōstrēmō, quē ā Grēcīs pēr η (*ě'tū*) scrībūn'tūr, nātū-  
rā prōdūcūn'tūr, cūjūscūn'quē fū'ērīnt cāsūs, gě'něrīs, aut  
nū'mērī :—ūt, *Lě'thě*, *Ānchīsě*, *čě'tě*, *Tēm'pě*.

V. *I* finitā lōu'gā sūnt : ūt, *dě'mīně*, *māgīs'trě*, *āmā'rě*.  
Prā'tēr, *mě'hě*, *tě'bě*, *sě'bě*, *ŭ'bě*, *ě'bě*, quā sūnt cōmmū'nīā.<sup>31</sup>

*Ně'sě* vē'rō ēt *quā'sě* cōrrīpīūn'tūr.

Cūjūs ětīām sōrtīs sūnt dātī'vī ēt vōcātī'vī Grēcō'rūm,  
quō'rūm gēnītī'vūs, sīngulārīs, īn -*os* brě'vě<sup>32</sup> ēx'īt :—ūt,

<sup>24</sup> The final syllable of *fāmě*, *by* or *with hunger*, is long ; this noun being of the fifth declension in the ablative case,—though of the third declension in all the other cases.

<sup>25</sup> But *čě'vě*, *beavěre*, *vāl'ě*, *farvěll*, *vě'dě*, *scě*, *sāl'vě*, *hail*, and *rěspōn'dě*, *repl'y*, have the final *e* common.

<sup>26</sup> These three monosyllabic particles are always adjunctive, and can never (with correctness) be used as separate and distinct words.

<sup>27</sup> With these may be conjoined all syllabic particles in *e* occasionally found at the end of certain words ; such as -*ptě*, -*čě*, -*tě*, -*dě* :—thus, *měāp'tě*, *hě'čě*, *tū'tě*, *quām'dě*.

<sup>28</sup> But adverbs in *e* derived from adjectives of the third declension have the final syllable short ; as, *fā'cīlě*, *easily*. To which add *īmpū'ně*, *with impunity*, a word of doubtful derivation : and *hě'rě*, *yesterday*.

<sup>29</sup> Likewise *ě'hě* : the final syllable, however, of *fě'rě* is, sometimes, found short ; as is also that of *tě'mě'rě*, *rashly*.

<sup>30</sup> To which add *sūpēr'ně*, *upwardly*, and *īnfēr'ně*, *downwardly*.

<sup>31</sup> Likewise the conjunction *ŭ'ě* ; and *čě'ě*, whenever it occurs as a dissyllable—which however is seldom. Neuters in *i* have the last syllable short : as *gūm'mě*, *gum* or *gums*.

<sup>32</sup> Except, however, final *i* in the vocative case, singular, of Greek nouns forming their genitive in -*ēn'tūs* : as, *Sīmōi*, *Pýrōi*.

dātī'vī, *Mīmō'idī, Pā'llūdī, Phyl'lidī*; vocātī'vī, *Ālēx'i, Āmā-rj'l'i, Dāph'nī*.<sup>32</sup>

VI. *L* finitā corripūntūr: ūt, *ā'nīmāl, Ān'nībāl, mē., pū'gīl, cōn'sul.*

Præ'ter nīl (cōntrac'tum ā n'r'hīl), *sāl ēt sōl.*

Ēt Hēbrē'a (quē'dām) in -ēl: ūt, *M'chāēl, Gā'brīēl, Rā'phāēl, Dā'nīēl.*

VII. *N* finitā prōducūntūr: ūt, *Pā'ān, Hīj'mēn, qum, Xē'nōphōn, nōn, dā'mōn.*

Ēx'cīpē, *fōr'sān, fōr'sūān, ān, tā'mēn, ā'tūmēn, cērūn-tūmēn, ēt in.*

Āccē'dūnt hīs ēt vōcēs il'lāe, quā āp'cōpēn pātīūntūr: ūt, *mēn' ? rīdē'n' ? aūdē'n' ?* Ē'tiām *ēx'in, sūb'in, dē'in, prō'in, &c.*

In -an quō'quē ā nōmīnātī'vīs in -ā: ūt, nōmīnātī'vō; *Īphī-gēn'ā, Ēgī'nā*; āccūsātī'vō, *Īphīgēn'ān, Ēgī'nān.*

Nām in -an ā nōmīnātī'vīs in -ās prōducūntūr:—ūt, nō-mīnātī'vō, *Ānē'ās, Mār'sjās*;—āccūsātī'vō, *Ānē'ān, Mār'sjān.*

Nōmīnā ītēm in -ēn,<sup>34</sup> quō'rūm gēnītī'vūs -īnīs corrip'tum hā'bēt: ūt, *cār'mēn, crī'mēn, pēc'tēn, tūb'cēn, -īnīs.*

Quē'dām ē'tiām in -in pēr i, ūt, *Ālēx'in*:<sup>35</sup> ēt in -yn pēr y, ūt *Ītj'n.*

Græ'cā ē'tiām in -ōn pēr o pār'vūm, cūjūscūn'quē sū'ērīnt cāsūs:—ūt, nōmīnātī'vō, *Īlīōn, Pē'līōn*; āccūsātī'vō, *Can'-cūsōn, Pj'lōn.*

VIII. *O* finitā cōmmū'nīā sūnt: ūt, *dī'cō, vīr'gō, pōr'rō*.<sup>36</sup> Sic *dōcēn'dō, lēgēn'dō, ēt ā'tiā gērūn'dīā* in -dō.

Sēd ōblī'quī cāsūs in o sēm'pēr prōducūntūr: ūt, dātī'vō, *dōmīnō, sēr'cō*; āblātī'vō, *tēm'plō, dām'nō.*

Ēt ādvērbīā āb ādjēctī'vīs dērivātā; *tān'tō, quān'tō,*

<sup>32</sup> This Rule of course includes all dative and ablative cases plural in -i: as, *hērō'isī, chē'lj'sī, schē'mū'sī.*

<sup>34</sup> Greek accusatives in -en from nouns in -ē or in ēs are long: as, *Pē'nē'lōpēn, Anchī'sēn, Dēmō'sthēnēn.*

<sup>35</sup> And Greek dative or ablative cases plural in -īn;—as, *Trō'āsīn, Drj'āsīn, chū'rīsīn, ē'thēsīn.*

<sup>36</sup> Although, in the tenses of verbs, final o be common, yet by the best writers it was oftener used long, than short:—except the final o of vō'lō, *I will, pū'tō, I think or I suppose, scī'tō, I know, and nē'scī'tō, I know not*, which is seldom found long; and to which perhaps might be added the final o of ē'rō, *I shall be*, and of ē's'tō, *be it*. The final o of cē'dō, *tell me*, is always short; but let no one confound cē'dō with cē'dō, *I yield*.

*liquidō, fāl sō, prīmō, mǎnīfēs' tō, &c.* Præ'tēr sē dūlō, mū'tūō, crē'brō,<sup>37</sup> quæ sūnt cōmmū'nā.

Ciētērūm mō'dō ēt quō'mō'dō<sup>38</sup> sēm'pēr cōrrīpūn'tūr.

*Or'ō* quō'quē, ūt ēt *ām'bō, dū'ō, ē'gō, āt'quē hō'mō, vīx* lēgūn'tūr prōdūc'tā.<sup>39</sup>

Mōnōsŷl'lābā tā'mēn īn o prōdūcūn'tūr: ūt, *dō, stō.*

Ī'tēm Græ'cā pēr ω (*ōmē'gū*) cūjūs'mōdī fū'ērīnt cāsūs: ūt, nōmīnātī'vō, *Sāp'phō, Dī'dō*;—gēnītī'vō, *Āndrō'gēō*; āc-cūsātī'vō, *Ā'thō*: sic ēt *ēr'gō* prō caū'sā.

IX. *R* finītā cōrrīpūn'tūr: ūt, *Cāsār, pēr, vīr, ūx'or, tūr'tūr.*

Prōdūcūn'tūr aūtēm, *fār, lār, vēr, fūr, cūr*: pār quō'quē, cūm cōmpō'sītis; ūt, *cōm'pār, im'pār, dīs'pār.*<sup>40</sup>

Græ'cā ē'tīām īn -ēr, quæ īllīs īn -ηρ dēsīnūnt: ūt, *ā'ēr, crā'tēr, chūs'ād'tēr, ā'thēr, sō'tēr*:—præ'tēr pū'tēr, ēt mā'tēr, quæ ā'pūd Lātīnōs ūltīmām brē'vēm hā'bēnt.

X. *S* finītā pā'rēs cūm nū'mērō vōcā'liūm hā'bēnt tēr-mīnātīō'nēs: nēm'pē, -as, -es, -is, -os, -us, -ys.

I. *AS* finītā prōdūcūn'tūr: ūt, *ā'mās, Mū'sās, mājēs'lās, bō'nītās.*

Præ'tēr Græ'cā quō'rūm gēnītī'vūs sīngulārīs īn -dūs ēx'īt: ūt, *Ā'cās, Pāl'lūs*; gēnītī'vō, *Ā'cādūs, Pāl'lādūs.*<sup>41</sup>

Ēt, præ'tēr āccūsātī'vōs (plūrālēs) nō'mīnūm crēsēcēn'tīūm:—ūt, *hēr'ōs, hēr'ō's, Phŷl'līs, Phŷl'līdūs*,—āccūsātī'vō plūrālī, *hēr'ō'ūs, Phŷl'līdūs.*

II. *ES* finītā lōn'gā sūnt:—ūt, *Ānchī'sēs, sc'dēs, dō'cēs, pū'trēs.*

I. Ēxcēpīūn'tūr nō'mīnā īn -ēs tēr'tiæ īnflexīō'nīs,—quæ pēnūltīmām gēnītī'vī crēsēcēn'tīs cōrrīpūnt: ūt, *mī'lēs, sē'gēs,*

<sup>37</sup> In like manner *pōstrēmō, ultimately or lastly*, and *sērō, late*, have the final *o* cōmmon: as has ālso the cōnjūctīōn *vērō, but*.

<sup>38</sup> With the ōther cōmpōunds of *mō'dō*: as *pōs'mō'dō, dūm'mō'dō, quō'dām'mō'dō*: ālso, *īm'mō, yea or nay*.

<sup>39</sup> Of these, the last four have the final sŷllāble cōmmon,—and pēr-hāps ōftēnēr shōrt thān lōng:—yet sēvērāl īnstānces mīght bē quō'tēd, pārtīcūlārly of *ām'bō* and *dū'ō*, īn the nēūtēr ās wēll ās the māsēulīnē gēndēr, wīth the fīnāl *o* lōng. Ōn the ōther hānd, wīth *cŷ'ō* māy bē jōīnēd, īllīcō, *yōnder*, prōfēc'tō, *īn facī*, dē'nūō, *ānēw*, ās hāvēng the last sŷllāble sēldōm or nēvēr lōng.

<sup>40</sup> The fīnāl sŷllāble of āny cōmpōund of *pār* īs cōmmon: thōugh, pēr-hāps, p'rēf'rābly lōng.

<sup>41</sup> Ānd Grēek nōuns īn -as fōrmīng thēir gēnītīvē īn -ātōs or -ūs:—ās *ā'nās, a dūck or drake*; *bū'cērūs, fēnugrēek*.

*dīrēs*. Sēd *ā'rīēs*, *ā'bīēs*, *pār'īēs*, *Cērēs*, ēt *pēs* ū'nā cūm cōmpōsītis, ūt, *bī'pēs*, *trī'pēs*, lōn'gū sūnt.

2. *ĒS*, quō'quē, ā *sūm*, ū'nā cūm cōmpōsītis cōrrīpītūr : ūt, *pō'tēs*, *ād'ēs*, *prō'dēs*, *ōb'ēs* :—quībūs *pē'nēs* ādjūn'gī pō'tēst.

3. Ītēm, neū'trā,—ēt nōmīnātī'vī plūrā'lēs Grēcō'rūm : ūt, *hīppō'mānēs*, *cācōē'thēs*, *Cyclō'pēs*, *Nāī'ādēs*.

III. *IS* finī'tā brē'vīā sūnt :—ūt, *Pār'īs*, *pār'nīs*, *trīs'tīs*, *hīlārīs*.

1. Ēx'cīpē ōblī'quōs cā'sūs plūrā'lēs īn -is.<sup>42</sup> quī prōdūcūn'tūr :—ūt, *mūs's* ā *mūs'sū* ; *mēn'sīs* ā *mēn'sū* ; *dō'mīnīs* ; *tēm'plīs* ; ēt quīs prō quībūs.

2. Ītēm, prōdūcēn'tiā pēnūltīmām gēnītī'vī crēcēn'tīs : ūt, *Sām'nīs*, *Sālūmīs* ; gēnītī'vō, *Sām'nī'tīs*, *Sālūmī'nīs*.

3. Ād dē hūc quē īn -is cōntrāc'tā ēx -eis dēs'sīnūnt, sī'vē Grēcā,—sī'vē Lātī'nā ; cūjuscūn'quē fū'ērīnt nū'mērī aut cā'sūs : ūt, *Sīmōīs*, *Pj'rōīs*, *pār'tīs*, *ōm'nīs*,—ē *Sīmōcēs*, *Pj'rōcēs*, *pār'tēs*, *ōm'neīs*.

4. Ēt mōnōs'ylābā ĩtēm ōm'nīā ; ūt, *cīs*,<sup>43</sup> *līs* :—præ'tēr *īs* ēt quīs nōmīnātī'vōs ; ēt *bīs*.<sup>44</sup>

5. Īs'tīs āccē'dūnt sēcūn'dāe pērsō'nāe sīngulārēs vērborūm īn -is, quō'rūm sēcūn'dāe pērsō'nāe plūrā'lēs dēs'sīnūnt īn -ī'tīs, pēnūltīmā prōdūc'tā ; ū'nā cūm fūtūrīs ōptātī'vī īn -īs :—ūt, *ai'ūs*, *vē'līs*, *dē'dēris* : plūrā'lītēr *ai'dē'tīs*, *vēl'ītīs*, *dē'dē'rītīs*.

IV. *OS* finī'tā prōdūcūn'tūr :—ūt, *hō'nōs*, *nē'pōs*, *dō'mīnōs*, *sēr'vōs*.

Præ'tēr cōm'pūs, īm'pūs, ēt ōs ōs'sīs.

Ēt Grēcā pēr o pār'vūm : ūt, *Dē'lōs*, *Chā'ōs*, *Pāl'lādōs*, *Phyl'idōs*.

V. *US* finī'tā cōrrīpiūn'tūr :—ūt, *fū'mulūs*, *rē'gūs*, *tēm'pūs*, *āmā'nūs*.

Ēx'cīpiūn'tūr prōdūcēn'tiā pēnūltīmām gēnītī'vī<sup>45</sup> crēcēn'tīs : ūt, *sū'lūs*, *tēll'ūs* ; gēnītī'vō, *sālū'tīs*, *tēll'ūrīs*

<sup>42</sup> And all adverbs derived from those cases : as, *imprimis*, chiefly or in the first place ; *grātis*, freely :—also *fō'ris*, abroad.

<sup>43</sup> And their compounds : as, *quām'vīs*, although, *ūtēr'vīs*, which of the two you like.

<sup>44</sup> To which may be added the adverb or preposition *cīs*, on this side.

<sup>45</sup> The word *pū'lūs*, a marsh or pool, increases long in the genitive case, and has the final syllable long in the nominative and vocative cases singular. In Horace's Art of Poetry we find *pū'lūs* with the last syllable short, a noun of the second or fourth declension like *lū'eūs*, a lake.

Lōn'gæ sūnt, ętīām, ōm'nēs vō'cēs quār'tæ inflexiō'nīs in -us,—præ'tēr nōmīnātī'vūm ęt vōcātī'vūm sīngulārēs: ūt, gēnītī'vō sīngulārī, *mā'nūs*; nōmīnātī'vō, āccūsātī'vō, vōcātī'vō plūrālī, *mā'nūs*.

Hīs āccēdūnt ętīām mōnōsŷl'lābā: ūt, *crūs, thūs, mūs, sūs*.

Ēt Græ'cā ŷtēm per -ous (-ous) dīphthōn'gūm, cūjūscūn'quē fū'ērīnt cāsūs: ūt, nōmīnātī'vō, *Pān'thūs, Mēlām'pūs*; gēnītī'vō, *Sāp'phūs, Clītūs*.

Āt'quē pīs cūnc'tīs vēnērāndūm nō'mēn Īē'sūs.

VI. *YS* finītā brē'viā sūnt: ūt, *Tē'thŷs, ŷtŷs, chlā'mŷs*.

Ēx'cīpē cāsūs plūrālēs īn -ŷs cōntrāctōs ēx -ŷēs vėl -ŷās: ūt, *Ērīn'nŷs* prō *Ērīn'nŷēs* vėl *Ērīn'nŷās*.<sup>46</sup> ę

XI. Pōstrēmō, *u* finītā prōdūcūntūr ōm'nā: ūt, *mā'nū, gē'nū, āmā'tū, dŷ'ū*.<sup>47</sup>

<sup>46</sup> Nouns also in -ys increasing long in the genitive have the final syllable long: as, *Trā'chŷs, Trachīnia*, a small country and town of Phthiōtis.

<sup>47</sup> The old adverb *nē'nŷ* for *nōn, not*, and the old preposition *īn'dŷ* for *in*, which occur in most of the earlier authors, have the final *u* short. To which may be added ultimate syllables in -ŷs, with the *s* elided; as, *plē'nŷ*, *full*, for *plē'nūs*: of this last sort of elision, many instances occur in the poets prior to the Augustan age, and in some even of that era.

PROPRIA QUÆ MARIBUS;  
 OR THE  
 RULES FOR THE GENDERS OF NOUNS  
 CONSTRUED.

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The words in the *paréntheses* are understood, and, in construing, ought to be supplied.

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*PRÓPRIA* (*nómina*) *proper names* quæ *which* *tribuúntur* are assigned *máribus* to males or the male kind, *dícas* you may call *máscula* *másculine*; ut *as* *sunt* are (*nómina*) *Divórum* the names of the *heáthen* Gods, *Mars* (*génitive* *Mártis*), the God of war; *Báccus* (*génitive* *Báccii*), the God of wine, *Apóllō* (*génitive*, *Apóllinis*), the God of wisdom; (*nómina*) *virórum* the names of men; ut *as*, *Cáto* (*génitive* *Catónis*), a noble *Róman*, *Virgilius* (*génitive*, *Virgílii*, *vócative*, *Virgíli*), the poet *Virgil*: (*nómina*) *fluviórum* the names of rivers; ut *as* *Tíbris* (*génitive*, *Tíbridis*, *accúsative*, *Tíbrim*, *vócative* *Tíbrī*), the *Tiber*; *Oróntes* (*génitive*, *Oróntis*), a river by *Ántioch*: (*nómina*) *ménsium* the names of months; ut *as*, *Octóber* (*génitive*, *Octóbris*, *ablative*, *Octóbri*), the month of *October*: (*nómina*) *ventórum* the names of winds; ut *as*, *Líbs* (*génitive*, *Líbis*), the south-west wind, *Nótus* (*génitive*, *Nóti*), the south wind, *Aúster* (*génitive*, *Aústri*), the south wind.

*PRÓPRIA nómina* *proper names* *referéntia* denóting *fœmíneum séxum* the female sex *tribuúntur* are given *fœmíneo géneri* to the feminine gender; síve *whéther* *sunt* they are (*nómina*) *Deárum* the names of *Góddesses*; ut *as*, *Júno* (*génitive*, *Junónis*), *Júpiter's* wife, *Vénus* (*génitive* *Véneris*), the *Góddess* of beauty: *muliebria* (*nómina*) *fœmale* names, or the names of *wómen*; ut *as*, *Ánna* (*génitive*, *Ánnæ*), *Ánn*; *Philótis* (*génitive* *Philótidis*), *Philote*: (*nómina*) *úrbiúm* the names of *cities*; ut *as*, *Élis* (*génitive*, *Élidis*), a city of *Peloponnésus*, *Ópus* (*génitive*, *Opúntis*), a city of *Lócris*: (*nómina*) *regiónúm* the names of countries; ut *as*, *Græcia* (*génitive*, *Græciæ*), *Greece*, *Pérsis* (*génitive*, *Pérsidis*), *Pérsia*: ítem

*likewise, nomen the name* *Insulæ of an island* ; *ceû as, Créta* (*génitive, Crétæ*), *the island of Crete*. *Britannia* (*génitive, Britanniae*), *Britain*, *Cýprus* (*génitive, Cýpri*), *Cýprus*.

*Támèn but quædam* (*nómina*) *certain names urbium of cities* *sunt are excipiènda to be excépted* ; *ut as, ista másculina* (*nómina*) *these másculine nouns* ; *Sálmo* (*génitive, Sulmónis*), *a town in Italy*, *Ágragas* (*génitive, Agragántis*), *a town in Sicily* ; *quædam neutrália* (*nómina*) *some neuter nouns* ; *ut as, Árgos* (*génitive Árgeos vèl Árgi*), *a city in Peloponnésus* ; *Tíbur* (*génitive, Tíburis*), *a city in Italy* ; *Præneste* (*génitive, Prænéstis, áblative, Prænesto*), *a city of Italy* ; *et álso Ánxur* (*génitive, Ánxuris*), *a city of Italy*, *quod which dat gives utrumque génuſ either génder of the two, that is, both the másculine and neuter génder*.

*Appellatíva* (*nómina*) *appellative or cômmon names arborum of trees* *érunt will be muliébria féminine* : *ut as, ál nus* (*génitive, ál ni*), *an álder-tree*, *eupréssus* (*génitive, eupréssi*), *a cypress-tree*, *cédrus* (*génitive, cé dri*), *a cédar-tree*.

*Spínus* (*génitive, spí ni*), *a sloe-tree or a black-thorn* (*est*) *mas is másculine*, *oleáster* (*génitive, oleást ri*), *a wild ólive-tree* (*est*) *mas is másculine*.

(*Hæc nómina*) *sunt, these nouns are et álso neutra of the neuter génder*, *síler* (*génitive, síleris*), *an ósier, or a wíthy-tree*, *súber* (*génitive, súberis*), *a cork-tree*, *thus* (*génitive, thúris*), *a fránkincense-tree*, *róbur* (*génitive, róberis*), *an oak*, *átquè and ácer* (*génitive, áceris*), *a máple-tree*.

*Étiam álso* (*nómina*) *vólucrum the names of birds* ; *ceû as, pásser* (*génitive, pásseris*), *a sparrow*, *hirúndo* (*génitive, hirúndinis*), *a swallow* : (*nómina*) *ferárum the names of wild beasts* ; *ut as, tigris* (*génitive, tígridis vèl tigris*), *a tiger*, *vúlpes* (*génitive, vúlpiſ*), *a fox* : *et and* (*nómina*) *píscium the names of fishes* ; *ut as, óstrea*, (*génitive, óstrea*), *an óyster*, *cétus* (*génitive, céti*), *a whale*, *sunt are dicta cálled* (*nómina*) *epicéna nouns épícene, quíbus* (*nomínibus*) *to which nouns vox ipsa the termination itsélf férét will bring áptum génuſ the right génder*.

*Attamèn but* (*id est*) *notándum it is to be obsérved ex cunctis* (*nomínibus*) *of all the names súpra abòve méntioned, átquè and réliquis* (*nomínibus*) *of nouns that remain, or of those that fóllow, ómne* (*nómen*) *that évery noun quod which éxit in -um ends in -um, scû whéther* (*sit*) *Græcum* (*nómen*) *it be a Græek noun, síve or Latínium* (*nómen*) *a Látin noun,*

*esse* is *neutrum* genus of the *neuter* gender: sic *alio* nomen a noun *invariabile undeclined*.

Nomen a noun non *crecens* not *increasing* genitivo (casu), in the *genitive case*: cœu as, caro carnis *flesh*, capra capræ a *she-goat*, nubes nubes a *cloud*, est is *muliebre* genus of the *feminine* gender.

Multa nomina many nouns virorum of *men*, that is, denoting the *offices* of men in -a, ending in -a, dicuntur are called *mascula masculina*: ut as, scriba (genitive. scribæ), a *scribe*, assecla (genitive, asseclæ), a *page*, scurra (genitive scurræ), a *buffoon*, et and rābula (genitive, rābulæ), a *pettifogger*, lisa (genitive, lixæ), a *sittler*, lanista (genitive, lanistæ), a *master* of *gladiators*.

Quot (nomina) as many nouns as prima declinatio the *first declension*: Græcorum of the *Greeks* fundit pours out, or makes to end in -as. et and in -es; et and quot (Latina nomina) as many *Latin* nouns as fiunt are derived ab illis from them per -a ending in -i. (sunt) mascula are *masculine*; ut as, sâtrapas sâtrapa (genitive, sâtrapæ). a *Persian nobleman*; athlêtes athlêta (genitive, athlêtæ), a *werstler*.

Item alio (hæc nomina) leguntur these nouns are read *mascula* of the *masculine* gender, verres (genitive, verres), a *boar-pig*. natalis (genitive, natalis), one's *birth-day*, aqualis (genitive, aqualis), a *ewe*.

(Nomina) nata nouns descended or compounded ab æsse of the word "AS" a *Roman coin* or *pound*, ut as, centussis (genitive, centussis), a *hundred pence* or *pounds-weight*: conjunge (li.) join unto these lienis (genitive, lienis), the *spleen*, et and orbis (genitive, orbis), any *round thing*, callis, (genitive, callis), a *path*, caulis (genitive, caulis), a *stalk*, follis (genitive, follis), bellors, collis (genitive, collis), a *hill*, mensis (genitive, mensis), a *month*, et and ensis (genitive, ensis), a *sword*, fustis (genitive, fustis), a *club*, funis, (genitive, funis), a *rope*, cenchris (genitive, cenchris), a *kind* of *serpent*, panis (genitive, panis), bread, crinis (genitive, crinis), hair, et and ignis (genitive, ignis), fire, cassis (genitive, cassis), a *toil* or *net*, fascis (genitive, fascis), a *faggot*, torris (genitive, torris), a *fire-brand*, sentis (genitive, sentis), a *thorn*, piscis (genitive, piscis), a *fish*, et and unguis (genitive, unguis), a *nail* of the *hand* or *foot*, et alio vermis (genitive, vermis), a *worm*, rectis (genitive, rectis), a *lever*, postis (gé-



nitive, póstis), a door-post; et álso áxis (génitive, áxis), an axle-tree sociétur may be joined.

(Nómina finíta) in -ēr nouns énding in -ēr, ceù as, vénter (génitive, véntis), the belly; (nómina finíta) in -ōs vél -ūs, nouns énding in -ōs or in -ūs; ut as, lógos (génitive, lógi), a word, ánnus (génitive, ánni), a year, (sunt) máscula are másculine.

At but (hæc nómina) sunt these nouns are fœmínei géneris of the féminine génder, máter (génitive, mátris), a móther, húmus (génitive, húmi), the ground, dómus (génitive, dómûs vél dómi), a house, álvus (génitive, álvi), a paunch, et and cólus (génitive, cólí vél cólûs), a distaff or whorl, et álso fícus (génitive, ficûs), quártæ (declinatiónis) fícus of the fourth declénsion pro for frúctu the fruit, that is, a fig, átquè and ácus (génitive ácûs), a needle, pórticus (génitive, pórticûs), a pórch, átquè and tríbus (génitive, tríbûs), a tribe, sócrus (génitive, sócrûs), a móther-in-law, nûrus (génitive, nûrûs), a daughter-in-law, et and mánus (génitive, mânûs), a hand, ídus (génitive, íduum), the ides of a month; hùc to these ánus (génitive, ánús), an old wóman est addénda is to be ádded, hùc to these mýstica vánnus the mýstical fan Iácchi of Bácschus.

Júngas you may (álso) join his to these Græca (nomina) Greek nouns verténtia changing -ōs in -ūs, -ōs into -ūs; papýrus (génitive, papýri vél pápyri), páper, antídotos (génitive, antídoti), an ántidote or préventive, cóstus (génitive, cósti), the herb zédoary, diphthóngus (génitive, diphthongi), a diphthong, býssus (génitive, býssi), fine flax, abyssus (génitive, abyssi), an abyss or a bóttomless pit, crystállus (génitive, crystállí), crystal, sýnodus (génitive, sýnodi), an assémbly, sapphírus (génitive, sapphíri), a sápphire stone, erémus (génitive, erémi), a désert, et and Ártus (génitive, Árti), a set of stars called the Bear, cum with múltis áliis (nomínibus) mány óther nouns, quæ which nunc at this time perscribere to write at large est longum is tédious.

Nómen a noun (finítum) in -ē énding in ē, si if gígnit -īs it begéts or makes -īs in the génitive case, (est) neutrum is neuter, ut as, máre (génitive, máris), the sea, réte (génitive, rétis), a net; et and ádde add quot (nómina) howéver mány or whatéver nouns légas you read (finíta) in -ōn énding in -ōn, fléxa per -ī inflectéd by -ī, that is, máking -ī in the gé-

*nitire case, ut as, bárbiton (génitive, bárbiti), a harp or lute.*

Hippómanes (*génitive, hippómanis*), *a raging humour in mares* est is *neútrum* *génus* of the *neúter* *géndér*, et and *cacöëthes* (*génitive, cacöëthis*), *an evil hábit or cústom* (est) *neútrum* is *neúter*, et also *vírus* (*génitive, víri*), *poísson*, *pélagus* (*génitive, pélagi*), *the sea* : *vúlgus* (*génitive, vúlgi*), *the cömmön peöple móðð* *sömetimes* (est) *neútrum* is *neúter*, *móðð* *sömetimes* *mas* is *másculine*.

(Hæc nómina) sunt *these nouns* are *incérti géneris* of the *dóubtfúlgéndér*, *tálpa* (*génitive, tálpæ*), *a mole*, et and *dáma* (*génitive, dámæ*), *a deer*, *canális* (*génitive, canális*), *a chánnel*, et and *cýtisus* (*génitive, cýtisi*), *hádder*, *bálanus* (*génitive, búlani*), *the fruit of the palm-tree*, *clúnis* (*génitive, clúnis*), *a búttöck*, *finis* (*génitive, finis*), *an end, or a límit*, *pénus* (*génitive, péni vël pénús*), *all kinds of provisión*, *ánnis* (*génitive, ánnis*), *a rízer*, *pámpínus* (*génitive, pámpíni*), *a vine leaf*, et and *córbis* (*génitive, córbis*), *a básket*, *líuter* (*génitive, líntris*), *a bark*, *tórquis* (*génitive, tórquis*), *a cháin*, *spécus* (*génitive, spécûs ráriûs spéci*), *a cave*, *ánguis* (*génitive, ánguis*), *a snake*, *ficus dans fici ficus gíving fici*, *that is, making fici in the génitive case*, *pro mórbö* *for a díscáse*, *átquë* and *phasélus* (*génitive, phaséli*), *a pínnace*, *lécythus* (*génitive, lécythi*), *an oil cruse*, *ac* and *átomus* (*génitive, átomí*), *an átom*, *gróssus* (*génitive, gróssi*), *a gréen fig*, *phárus* (*génitive, phári*), *a wátt-töwër*, et and *paradísus* (*génitive, paradísi*), *páradíse*.

(Nómen) *compósitum* a *noun compóunded* à *vérbö* of a *terb* *dans -ã gíving -ã*, *that is, énding in -ã*, est is *commúne* *dnórum* (*génerum*) *the cömmön* of *two génders* : *Grajúgena* (*génitive, Grajúgenæ*), *a Grécian-born* à *from gíño* *I ògét*, *agrícola* (*génitive, agrícolæ*), *a fúrmer* à *from cólo* *I tíll*, *ádvena* (*génitive, ádvenæ*), *a stránger* à *from vénio* *I cöme*, *mónstránt* *show íd* *that*.

Ádde *add sénex* (*génitive, sénis* and *sömetimes sénicis*), *an old man or wöman*, *auríga* (*génitive, aurigæ*), *a cháríö-töér*, et and *vérna* (*génitive, vérnæ*), *a sláve by bírth*, *sodális* (*génitive, sodális*), *a compáníön*, *vátës* (*génitive, vátis*), *a próphét* or *bárd*, *extórris* (*génitive, extórris*), *a báníshed man* or *wöman*, *patruélis* (*génitive, patruélis*), *a cöúsín-gérman*, *átquë* and *perduéllis* (*génitive, perduéllis*), *upí öpén énémy in*

*war*, *affinis* (*génitive*, *affinis*), *one allied by marriage*, *júvenis* (*génitive*, *júvenis*), *a young person*, *téstis* (*génitive*, *téstis*), *a witness*, *cívís* (*génitive*, *cívís*), *a citizen*, *cánis* (*génitive*, *cánis*, *génitive plural*, *cánium*), *a dog or bitch*, *hóstis* (*génitive*, *hóstis*), *an enemy*.

*NÓMEN* a noun est is muliebre *génus* of the *féminine gender* si *if* *penúltima syllaba* the last *syllable* *except* one *genitívi* (*cásûs*) of the *génitive case* *crescētis* *increasing* *sonat* *sounds* *acúta* *sharp*, *that is*, *if it be accented* : *velút* *as* *hæc* (*nómina*) *these nouns* *pietas* *pietátis* *piety*, *virtus* *virtútis* *virtue* *mónstrant* *show*.

*Quædam* *nómina* *certain nouns* *monosyllaba* of *only one syllable* *dicúntur* *are called* *máscula* *másculine* : *sal* (*génitive*, *sális*), *salt*, *sol* (*génitive*, *sólis*), *the sun*, *rēn* (*génitive*, *rénis*), *a kidney*, *et* *and* *-splēn* (*génitive*, *splénis*), *the spleen*, *Cār* (*génitive*, *Cáris*), *a Cārian*, *Sēr* (*génitive*, *Séris*, *accúsative*, *Séra*), *a Chínese*, *vīr* (*génitive*, *vīri*), *a man or husband*, *vās* *vádís* *a súrety*, *ās* (*génitive*, *ássis*), *a pound weight*, *mās* (*génitive*, *máris*), *the male kind*, *bēs* (*génitive*, *béssis*), *eight ounces*, *Crēs* (*génitive*, *Crétis*), *a Crétan or man of Crete*, *præs* (*génitive*, *prædis*), *a súrety for mōney*, *et* *and* *pēs* (*génitive*, *pédís*), *the foot*, *glis* *a dōrmouse* *hábens* *having* *gliris* *genitívo gliris* *in the génitive case*, *mōs* (*génitive*, *móris*), *a mánnner*, *flōs* (*génitive*, *flóris*), *a flówer*, *rōs*, (*génitive*, *róris*), *dcw*, *et* *also* *Trōs* (*génitive*, *Tróis*), *a Trójan or man of Troy*, *mūs* (*génitive*, *múris*), *a mouse*, *dens* (*génitive*, *déntis*), *a tooth*, *mons* (*génitive*, *móntis*), *a móuntain*, *pons* (*génitive*, *póntis*), *a bridge*, *et* *and* *símul* *also* *fons* (*génitive*, *fóntis*), *a fóuntain*, *seps* (*génitive*, *sépis*), *pro* *serpēte* *seps* *for a sérpent*, *likewise*, *an* *est*, *et* *and* *gryps* (*génitive*, *grýphis*), *a gríffin*, *Thrax* (*génitive*, *Thrácis*), *a Thrácian*, *rex* (*génitive*, *régis*), *a king*, *grex* (*génitive*, *grégis*), *a flock*, *et* *and* *Phryx* (*génitive*, *Phrýgis*), *a Phrýgian*.

*Etiam* *also* *polysyllaba* *nouns* of *more than one syllable* (*finíta*) in *-n* *ending* in *-n* *sunt* *are* *máscula* *másculine* ; *ut* *as*, *Acárnan* (*génitive*, *Acarbánis*), *an Acarnánian*, *that is*, *a man of Acarnánia*, *lichēn* (*génitive*, *lichénis*), *a tétter or ringworm*, *also*, *the herb called liver-wort*, *et* *and* *delphīn* (*génitive*, *delphínis*), *a dólphin* : *et* *also* (*nómina finíta*) in *-o* *nouns* *ending* in *-o* *signántia* *signifying* *córpus* *bódy* *or bódiy substance* ; *ut* *as*, *léo* (*génitive*, *leónis*), *a lion*, *curcúlio*

(*génitive, circuliōnis*), the *weasand* or *gúillet* : sic *also* *sénic* (*génitive, seniónis*), the *number six*, *térnio* (*génitive, terniónis*), the *number three*, *sérmo* (*génitive, sermónis*). a *discourse*.

(*Nómina finita*) in -ēr, -ōr, et -ōs, nouns *ending in -ēr, -ōr, and -ūs*, (sunt) *máscula* are *másculine*; *crū* as, *crátēr*, (*génitive, crateris*), a *bowl*, *cónditūr* (*génitive, conditōris*), a *builder*, *hērōs* (*génitive, herōis*), a *héro*: *his* (*nomínibus*) to these (*nouns*) *conjúge* *conjoin* *tórrens* (*génitive, torrētis*), a *tórrént*, or, *land flood*, *néfrens* (*génitive, nefrētis*), a *young pig*, *óriens* (*génitive, oriētis*), the *east*, *átquē* and *cliēns* (*génitive, cliēntis*), a *client*, *átquē* and *bidens* *instrumentum* the *word* "bidens" an *instrument* or *fork* with *two prongs*, *cum plúribus* (*nomínibus*) with *many nouns* (*finita*), in -dens *ending in -dens*: *álde* *add* (to these) *gigas* (*génitive, gigántis*), a *giant*, *ēphas* (*génitive, elephántis*), an *elephant*, *adámas* (*génitive, adamántis*), a *diamond*, *átquē* and *Gáramas* (*génitive, Garamántis*), a *Garamántian*, or, a *man of Líbya*, *átquē* and *tápes* (*génitive, tapētis*), *tápestry*, *átquē* and *lébes* (*génitive, lebetis*), a *cáuldron*, sic *so* et *also* *mágnēs* (*génitive, magnētis*), a *mágnēt* or a *lodestone*, *átquē* and *únus* *nómen* our *noun* *quintē* (*declinaciónis*) of the *fifth declension*, *merídies* (*génitive, meridiēis*), *noon* or *mid-day*: et *also* (*nómina*) *quæ* the *nouns* *quæ* *componúntur* are *compounded* *ab* *of ásse* a *pound weight*, *ut* as, *dódrans* (*génitive, dodrántis*), *nine ounces*, *sémi* (*génitive, semissis*), *half a pound*.

(*Hiæc*) *máscula* (*nómina*) these *másculine nouns* *jungántur* may *be joined*, *Sámuís* (*génitive, Samnitis*), a *Sámuíte*, *hýdrops* (*génitive, hydropsis*), the *dropsy*, et *and* *thórax* (*génitive, thoracis*), the *breast* or *chest*: *jungas* you may *join* *quóquē* *also* (*hiæc*) *máscula* (*nómina*) these *másculines*, *vérrex* (*génitive, verrecis*), a *wether* *sheep*, *phéuix* (*génitive, phœnicis*), a *phœnix*: et *and* *bómbyx* (*génitive, bombycis*), *pro* for *vermiculo* a *silk-worm*: *Áttamēn* *yet* *ex* *his* (*nomínibus*) of these (*nouns*) *syrén* (*génitive, syrénis*), a *mermaid*, *nénon* *also* *sóror* (*génitive, sororis*), a *sister*, *úxor* (*génitive, uxoris*), a *wife*, *sunt* are *miliébre* *génus* of the *féminine* *gender*.

Et *also* *hiæc* *nómina* these *nouns* *monosýllaba* of *one syllable* *sunt* are *neutrália* *neúter*: *mel* (*génitive, mellis*), *hóney*, *fel* (*génitive, fellis*), *gall*, *lac* (*génitive, lactis*), *milk*, *far* (*génitive, faris*), *bread-corn*, *vēr* (*génitive, véris*), the *spring*, *æs* (*génitive, æris*), *brass*, *cor* (*génitive, cordis*), the *heart*, *vās* *vásis*

a vérsel, ōs ōssis a bone, et and ōs ōris the mouth, rūš (génitive, rūris), the cōuntry, thūs (génitive, thūris), frānkincense, jūs, (génitive, jūris), right, álso grúel or broth, crūs (génitive, crūris), the leg, pūs (génitive, pūris), corrúption.

Et álso polysýllaba (nómina) nouns of séveral sýllables, that is, of more than of one sýllable (fínita) in ál énding in -ül, átquè and in -är énding in -är : ut as, cápítäl (génitive, cápítälis), a priest's veil, láqueär (génitive, láqueáris), a roof or céiling : álec (génitive, alécis), a sharp píckle (est) ncútrum is neuter,—álex (génitive, alécis), a herring (est) muliébré (génus) is of the fémínine género.

(Hæc nómina) sunt these (names or) nouns are dúbii géncris of doubtful género ; scrobs (génitive, scróbis), a ditch, sérpens (génitive, sérpéntis), a sérpent, búbo (génitive, búbónis), an owl, rúdens (génitive, rudéntis), a cáble, grus (génitive, grúis), a crane, pérdix (génitive, perdcís), a pártridge, lynx (génitive, lyncis), a lynx or an ounce, a sort of spótted wolf, limax (génitive, limácis), a snail, stírps (génitive, stírpis), the word stírps pro trúnco for the trúnk or bódy of a tree et and calx pédís the heel of the foot.

Ádde add diés (génitive, diéi), a day, tántum ónly ésto let it be mas másculine secúndo número in the sécond or plúral númber.

(Hæc nómina) sunt these nouns are commúne (génus) of the cōmmon género : párens (génitive, paréntis), a párent, fáther or mother, átquè and auctor (génitive, auctóris), an aúthor, ínfans (génitive, infántis), a babe, or an ínfant, adolésceus (génitive, adolésceus), a young man or wóman, dux (génitive, dúcis), a leáder, íllex (génitive, illégis), an óutlaw, híeres (génitive, hærédis), an heir, élex (génitive, cxlégis), an óutlaw.

(Nómina) creáta nouns compóunded à frónte of frons the fórehead ; ut as, bífrons (génitive, bífróntis), one with two fáces, cústos (génitive, custódis), a keeper, bōs (génitive, bóvis, génitive plúral, bóum, dátiue plúral, bóbus vél búbus), an ox, a bull or cow, fūr (génitive, fúris), a thief, sūs (génitive, súis), a swine, átquè and sacerdos (génitive, sacerdotis), a priest or priestess.

NÓMEN a noun est is mas másculine, si íf penúltima the last sýllable excépt one genitívi (cásūs) of the génitive case, crescéntis increásing sit be grávis flat : ut as ságuis blood genitívo (cásu) in the génitive case ságuinis.

*Hyperdissyllabon* (nómen) *let a noun of more than two syllables* (*finitam*) *in -do terminating in -do, quod* (nómen) *which noun dat gives or makes -dinis the ending, -dinis in genitive (cázu) in the genitive case, atque and* (*hyperdissyllabon nomen finitum*) *in -go any hyperdissyllable nonu ending in -go, quod* (dat) *which gives or makes -ginis the termination -ginis in the genitive case sit be* *fœminei generis* *of the feminine gender* : — *dulcedo* *sweetness* *faciens* *making* *dulcedinis*. *mônstrat* *demonstrates* *or shows id that tibi to you, atque and* *compágo* (*genitive, compáginis*), *a joint or joining* (*mônstrat*) *id shows (to you) that or the same thing.*

*Ætice* : *add* *virgo* (*genitive, virginis*), *a virgin or maiden*, *gravis* (*genitive, grávidinis*), *hail*, *fides* (*genitive, fidēi*), *juvā*, *compē-* (*genitive, compēdis*), *a fetter*, *tēgēs* (*genitive, tēgēis*), *a mat*, *et and* *sēgēs* (*genitive, sēgetis*), *corn-land*, *arbor* *vēl* *arbor* (*genitive, arboris*), *a tree*, *atque and* *hiems* (*genitive, hiēmis*), *winter* : *sic* *so* *chlāmys* (*genitive, chlāmysis*), *a cloak or mantle*, *et and* *sindon* (*genitive, sindonis*), *fin* *linen*, *Górgon* (*genitive, Górgonis, accusative, Górgona*), *Myrta's head*, *icon* (*genitive, iconis, accusative, icona*), *an image*, *et and* *Amázon* (*genitive, Amázonis, accusative, Amáazona*), *an Amazon*.

*Græcula* (nómina) *Greek nouns finita ending in -ās vēl in -īs in -ās or in -īs, ut* *as*, *lāmpās* (*genitive, lāmpadis*), *a lamp*, *iāspīs* (*genitive, iāspidis*), *a jasper*, *cāssis*, (*genitive, cās-sidis*), *a helmet*, *cūpis* (*genitive, cū-pidis*), *the point of a weapon* : *item* *ulbo* *mulier* (*genitive, muliēris*), *a woman*, *et and* *pécus* *cattle* *dat* *giving or making* *pécudis* (*genitive cázu*) *pécudis in the genitive case.*

*Add* *add* *his* (nominibus) *unto these* (nouns) *forsax* (*genitive, forscis*), *a pair of shears or scissors*, *péllex* (*genitive, péllici*), *a harlot*, *cárex* (*genitive, cáricis*), *sedge*, *atque and* *simul* *also* *supéllex* (*genitive, supellētis*), *household-furniture*, *appēdix* (*genitive, appēdicis*), *an appendage*, *hýstrix* (*genitive, hýsticis*), *a porcupine*, *coxémix* (*genitive, coxēndicis*), *the hip*, *atque and* *filix* (*genitive, filicis*), *fern*.

*Nómen a thing* (*finitum*) *in -ā ending in -ā, signans* *signifying* *rem a thing non animatam* *not animate*, *that is, a thing without life*, *et is* *neutrals* *genus* *of the neuter gender* : *ut* *as*, *probléma* (*genitive, problēmatís*), *a problem or a question proposed* : (nómina et finita in) *-ēn nouns also ending in -ēn*;

ut *as*, *ómen* (*génitive*, *óminis*), a *tóken* of good or bad luck : (*nómina finíta in*) *är* nouns *énding in är* ; ut *as*, *júbár* (*génitive*, *júbáris*), a *súnbeam* ; (*nómen*) *dans -ür*, a noun *gíving -ür*, that is, *énding in -ür* ; ut *as*, *jécur* (*génitive*, *jécoris vél jecinoris*), the *liver* ; (*nómina in*) *-ús*, nouns in *-ús* ; ut *as*, *ónus* (*génitive*, *óneris*), a *búrden* : (*nómina finíta in*) *-püt* nouns *énding in -püt* ; ut *as*, *ócciput* (*génitive*, *occípitis*), the *hínder part of the head*.

Áttamen *but* ex *his* (*nomínibus*) of these (*nouns*) *pécten* (*génitive*, *péctinis*), a *comb*, *fúrfur* (*génitive*, *fúrfuris*), *bran*, *sunt arc máscula másculine*.

(*Hæc nómina*) *sunt these nouns are neútra of the neúter género*, *cadáver* (*génitive*, *cadáveris*), a *cárcase*, *véerber* (*génitive*, *véberis*), a *stripe*, *íter* (*génitive*, *itíneris*), a *joúrneý*, *súber* (*génitive*, *súberis*), a *cork*, *túber* (*génitive*, *túberis*), *pro for fúngo* a *múshroom*, *et and úber* (*génitive*, *úberis*), a *dug* or *teat*, *gíngiber* (*génitive*, *gíngíberis*), *gínger*, *et and láser* (*génitive*, *láseris*), the *herb bénjámine*, *cícer* (*génitive*, *cíceris*), a *velch*, *et and píper* (*génitive*, *píperis*), *pépper*, *átquè and papáver* (*génitive*, *papáveris*), a *póppy*, *et álso síser* (*génitive*, *síseris*), a *pársnep*.

Áddas you may add *his* (*nomínibus*) *ínito these* (*nouns*) *neútra the neúters* *éaquor* (*génitive*, *éaquoris*), a *lével súrface* or a *plane súrficies*, *mármor* (*génitive*, *mármoris*), *márble*, *átquè and ádor* (*génitive*, *áдорis vél adóris*), *fine wheat*, *átquè and pécus cáttle* *quándò when fácit it mákes* *pécoris* in *genítivo* (*cásu*), *pécoris* in the *génitive case*.

(*Hæc nómina*) *sunt these nouns are dúbii género*s of the *dóubtful género*, *cárdó* (*génitive*, *cárdinis*), a *hínge*, *márgo* (*génitive*, *márginis*), the *márgín*, *brínk*, or *brím of a thing*, *cínis* (*génitive*, *cínieris*), *áshes* or *cínclers*, *óbex* (*génitive*, *óbicis*), a *bolt*, *fórcéps* (*génitive*, *fórcípís*), a *páir of lónge*s, *púmex* (*génitive*, *púmícis*), a *púmice-stone*, *ímbrex* (*génitive*, *ímbricis*), a *gúttér-tíle*, *córtex* (*génitive*, *córtícis*), the *ríncl* or *bárk of a tree* or *shrub*, *púlvis* (*génitive*, *púlveris*), *dúst*, *átquè and ádeps* (*génitive*, *ádlpís*), *fat*.

Ádde add *cúlex* (*génitive*, *cúlcís*), a *gnat*, *nátrix* (*génitive*, *nátrícís*), a *wáter-sérpent*, *et and ónyx* (*génitive*, *ónychís*), an *ónyx*, a *sort of précíous stone*, *cum próle* with its *óffspring* or *cómpounds*, *átquè and sílex*, (*génitive*, *sílícís*), a *stín*, *quámvis álthóugh -úsus use vult wíshes* or *will háve* *hæc*

(*nómina*) *these nouns méliùs ráther dícier to be cálléd máscula másculine.*

*Is'ta (nómina) these nouns sunt are commúnis géneris of the còmon génder, that is, are indifferently másculine or féminine; vígil (génitive, vígilis), a sèntinel, púgil (génitive, púgilis), a boxer, or champion, éxul (génitive, éxulis), a banished man or wóman, præsul (génitive, præsulis), a prélate, hómo (génitive, hóminis), a man or wóman, nemo (génitive, némintis), nobody, mártyr (génitive, mártýris), a mártýr, Lígur (génitive, Líguris), a Lígúrian, augur, (génitive, auguris), a divíner by birds, or a soóthsayer, et and Árcas (génitive, Árcádís, Arcádis vel Arcádos), an Arcáidian, antístēs (génitive, antístitis), a chief priest or priestless, milēs (génitive, militis), a sóldier, pēdes (génitive, pēditis), a footman or foot-wóman, intérprēs (génitive, intérpretis), an intérpreter, cómēs (génitive, cómíti-), a còmpañion on a jóurney, hóspēs (génitive, hóspitis), a host or lándlord, álsò, a guest: sic eo álēs (génitive, álitis), ány great bird, præsēs (génitive, præsidis), a præsident, prínceps (génitive, princípis), a prínce or príncess, aucēps (génitive, aucupis), a fowler, équēs (génitive, équitis), a hórseman or hórse-wóman, óbsēs (génitive, óbsidis), a hóstáge: atquē and múlta ália nómina mány óther nouns quæ which creántur are fórméd or derived à vėrbis from verbs: ut as cónjux (génitive, cónjugis), a húsband or wífe, júdex, (génitive, júdicis), a júdge, víndex (génitive, víndicis), an árėúger, ópifex (génitive, ópíficis), a wórkmán, et and arúsp x (génitive, arúspicis), a díctner by the éntails at sácrífice.*

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*ADJECTIVA* *adjectives* habéntia háving dúntáxat ónly únani vócem óne térmínation. ut, as, fėlix (génitive, fėlicis), háppy, andax (génitive, andácis), bōld, rétinent keep ómne génus evėry génder sub únā (vóce) únder that óne énding; si if cádaat they fall sub únder géminā vóce a dóuble térmínation, velút as ómnis óll et and ómne óll, príor vox thé fórmér word (of the tēo) est is còmmune (génu)s duórum (géneru)m the còmmón of tēo génders, that is, bōth másculine and féminine, áltera vox thé scėcond word (est) neútrum (génu)s is neúter; et but si if váriant they váry thrė vóces the thrė térmínations or éndings; ut as, sácer, sátera, sácrum, sácred; prína vox



*the first word est is mas masculine, altera the second, fēmina feminine, tertia the third, neutrum (gēnus) neuter.*

*Obser. 1.—At but sunt (nōmina) there are some nouns quæ which vocāres you would call substantīva substantives prop̄e in a manner flexu by their declining : tāmēn yet (sunt) rep̄erta they are found (esse) to be adjectiva adjectives natūra by nature atquē and usu by use. Tālia such sunt are pauper (gēnitive, pauperis), poor, pūber (gēnitive, pūberis), ripe of age, cum with dēgener (gēnitive, dēgeneris), degenerate, ūber (gēnitive, ūberis), fruitful, et and divēs (gēnitive, divitis), rich, locuplēs (gēnitive, locuplētis), wealthy, sōspēs (gēnitive, sōspitis), safe, cōmēs (gēnitive, cōmitis), accompanying or attending, atquē and sup̄erstēs (gēnitive, sup̄erstitis), surviving : cum with paucis aliis (nominibus) a few others (nouns), quæ which jūsta lēctio due reading docēbit will teach.*

*Obser. 2.—Hæc (adjectiva) these adjectives gaudēt like adsciscero to take sibi into themselves quēmdam proprium flexum a certain peculiar inflexion or manner of declining, campēster chāmpaign, volucer swift, cēleber famous, cēler speedy, atquē and salūber wholesome ; jūnge join pedēster, belonging into a footman, equēster belonging to a horseman, et and ac̄er sharp ; jūnge join palūster mirshy, ac̄ and ulacer cheerful, silvēster woody :*

*At but tu you variābis shall vāry or decline hæc (adjectiva) these adjectives sic thus : hic cēler, in the masculine, hæc cēleris, in the feminine, hoc cēlere neutro (gēnre) hoc cēlere in the neuter gender ; aut̄ or alit̄er otherwīse sic thus ; hic atquē hæc cēleris for the masculine and feminine, rursum gain hoc cēlere est hoc cēlere is neutrum (gēnus) tibi the neuter gender for you.*

## NOUNS HETEROCLITE, OR IRREGULAR,

### CONSTRUED.

*(Nōmina) quæ those nouns which variant change gēnus their gender aut̄ or flexum their declension. (et) quæcūque (nōmina) and whatsoever nouns novato rītu by or after a new manner deficiunt fall short v̄l or sup̄erant exceed in declining, sūnto let them be (called) heteroclita heteroclites, or nouns irregular.*

Cérnis you perceive or see hæc (nómina) these nouns variántia vürýing pártim in part génus their génder, æc and fléxum their declining : Pérgamus (génitive, Pérgami), the city of Pérgamus gignit makes Pérgaina the citádel of Troy in plúrali número in the plúral númer.

Prior númerus the former or singular númer dat gives his (nomínibus) únto these nouns neútrum génus the neúter génder, álter (númerus) the óther, or plúral númer, utrúmque both the másculine and neúter ; rástrum (génitive, rástri), a rake, or hárrow, cum with fréno (nóminative, frénum), the bit of a bridle, filum (génitive, fili), a threád, átquè símul and álso capístrum (génitive, capístri), a háltér : ítem álso Árgös (génitive, Árgëös vèl Árgi), Árgos, a town in Greece, et and cælum (génitive, céli), heúten, sunt are neútra neúter singula singulárs, that is, in the singular númer, sèd but áudi hear or obsérre, vocitábis you shall say duntáxat ónly cælös, et and Árgös (in the plúral númer) máscula másculine : sèd but fréna neúter, et aud frénos másculine, quo pácto on which condition, or áfter which máuner (Latíni) fórmant they (the Latíni) form et álso cáetera the rest, that is, of the nouns ábove méntioned, námedy, rástrum, filum, and capístrum.

Plurális númerus the plúral númer sólet is wont áddere to add his (nomínibus) to these nouns utrúmque génus either génder of the two, that is, both génders, the másculine and neúter ; síbilus (génitive, síbili), a híssing, átquè and jócus (génitive, jóci), sport, locus (génitive, loci), a place.—Júngas you may join his (nomínibus) únto these (nouns) quóquè álso plúrima (nómina) véry mány or mány more (uouus).

Propágo (nóminum) the stock (of uouus) quæ which séquitur follóws est is mánce defectíve cásu in case vèl or númer in númer.

(Nómina) quæ nouus which váriant véry-núllum cásum no case ; ut as, fás dívine law, níl nóthing, níhil nóthing, íustár resémblíng in síze or appéárance : et and mólta (nómina) mány uouus (fíníta) in -ü éndíng in ü, símul álso in -i éndíng in i : ut as, sunt are hæc these átquè both córnü a horn, átquè aud génu the knee ; síc so glúmml gum, frúgí thrífty ; síc so Témpë a pléasant vale in Thésály, tot so mány, quot, how mány, et aud ómnes números all númer, that is, nouns of númer à tríbus from three ad céntum to a húndred, vocábis you shall call aptóta áptotes.

Atque and nomen a noun cui vox to which the vócabie or diction cádít úna falls one or single, that is, which hath only one case est is called monoptóton a monóptote; ceù as, noctu by night, nátn by birth, jússn by order, injús-n without order, simùl álso ástn by craft, prómptu in readíness, permissu with permission or leave: légimus we have read ústus pluráli (número) ústus in the plúral númber: légimus, we have read inficias a deníal, sèd but éa vox that case sóla alóne est repérta is found.

(Nómina) sunt those nouns are (called) diptéta diptotes, quibus to which dúplex flexúra a double fléxure or twófold declining remánsit has remained, that is, nouns which have only two cases: ut as, fors chance dábit will give or make fórte by chance, sèxto (cásu) in the sixth or áblative case, quóquè álso spóntis of choice spónte by choíce: et and júgeris of an ácre dat gítes or makes júgere by an ácre, sèxto (cásu) in the sixth or áblative case, autém and vérberis of a stripe vérbere by a stripe, quóquè álso suppétie aid dant gives or makes suppétias aid or succóur, quáрто (cásu) in the fourth, or the accúsative case; tantúdem just so much dat makes tantúdem of just so much, et and simùl álso impetis of an attack dat makes impete by an attack, (ablativo casu) in the áblative case; sic so repetundárum of illégál exáctions repetúndis by illégál exáctions. Vérberis of a stripe, cum with júgere by an ácre sérvant keep quátuor casus four cases in áltero número in the óther or plúral númber.

(Nómina) vocántur nouns are called or námed triptóta triptotes quibus in which inflectis you decline tres casus three cases: sic so est it is nóstræ ópis of or in our pówer, légis you read or meet with fer ópem bring assistance, étquè and dígnus wórtthy. ópe of aid or help; flécte decline préci to práyce, étquè and précem práyce, et and blándus pétit he complaisánt courts, that is, complaisántly woos amícam his mistress préce with entreátý or entreúties:—át but frúgis of fruit cáret wants tantúdem only récto (cásu) the straight case or the nóminative, et and álso ditiónis of rule: vox the word vis force est is íntegra entire, nísí unless fórte perháps datívus (cásus) the dátiue case désit be wánting: Júngas you may join his (nomínibus) to these (nouns) viciis of a turn, étquè and vícem a turn, et and více by a turn: quóquè álso plus more hábet hath plúris of more, et and plus more, quáрто

(casu) in the fourth, or accusative case: alter numerus the other or plural number) datur is given omnibus his (nominibus) to all these nouns.

Notes you may note (or observe) cuncta propria (nómina) all proper names, quibus to which est there is natura a nature, that is, which have a nature, or an import, coercens restraining them ne fuerint lest they be, that is, from being plurima many or plurals; et and multa alia (uómina) many other nouns occurrent tibi will meet you legenti reading, that is, will fall in your way in reading, raro seldom excellentia exceeding primum numerum the first, or singular number.

(Hæc) maseula (nómina) these masculines sunt are contenta content with or confined to secundo número the second or plural number tantum only: manes (génitive, manium), the spirits of the departed, or ghosts, majores (génitive, majorum), ancestors, cancelli (génitive, cancellorum), lattices, liberi (génitive, liberorum), children, et and antes (génitive, antium), the fore ranks of vines, lendes, (génitive, lendium), nits, et and lemures (génitive, lemmurum), spectres, simul also fasti (génitive, fastorum), registers or annals, atque and minores (génitive, minorum), younger or posterity, natales (génitive, natalium), cum when assignant it assigns or signifies genus extraction, or kindred; addo add penates (génitive, penatum), household gods, et and loca (génitive, locorum), places, that is, the names of places plurali (número) in or of the plural number, quales such as, atque both Gabii (génitive, Gabiorum), a city in Italy, atque and Lœri (génitive, Lœcorum), the Lœrians or inhabitants of Lœris, et and quæcunque (nómina) whatever nouns similis rationis of like sort or kind legas you may read passim here and there, that is, in authors.

Hæc (nómina) these nouns sunt are foeminei generis of the feminine gender, atque and secundi numeri of the plural number: exuviae (génitive, exuviarum), cast garments or any thing stript off from the body, phaleræ (génitive, phalararum), horse-trappings, atque and grates (génitive, defectivæ), thanks, manubiæ (génitive, manubiarum), the spoils of war, et and idus (génitive, iduum), the ides of a month, antiæ (génitive, antiarum), a forelock, et and induciæ (génitive, induciarum), a truce; simul also atque both insidiæ (génitive, insidiarum), an ambush, atque and minæ (génitive, minarum), threats.

*excubiæ* (*génitive*, *excubiárum*), *watch by day or night*, *nónæ* (*génitive*, *nonárum*), *the nones of a month*, *núgæ* (*génitive*, *nugárum*), *trifles*, *átquæ and trícæ* (*génitive*, *tricárum*), *toys*, *calendæ* (*génitive*, *calendárum*), *the calends of a month*, *quisquiliæ* (*génitive*, *quisquiliárum*), *the sweepings or refuse of any thing*, *thérmæ* (*génitive*, *thermárum*), *a hot-bath*, *cúnæ* (*génitive*, *cunárum*), *a cradle*, *diræ* (*génitive*, *dirárum*), *curse*, *átquæ and exéquiæ* (*génitive*, *exequiárum*), *funeral rites*, *féríæ* (*génitive*, *feriárum*), *holidays*, *et and infériæ* (*génitive*, *inferiárum*), *sacrifices performed to the dead*; *sic so* *átquæ both primitiæ* (*génitive*, *primitiárum*), *the first fruits of the year*, *átquæ and plágæ* (*génitive*, *plagárum*), *signantes signifying rétia* (*génitive*, *retium*), *nets*, *et and válvæ* (*génitive*, *valvárum*), *folding-doors*, *átquæ and divitiæ* (*génitive*, *divitiárum*), *riches*, *item also núptiæ* (*génitive*, *nuptiárum*), *nuptials or a marriage*, *et and lactes* (*génitive*, *lactium*), *the small guts*:—*Thébæ* (*génitive*, *Thebárum*), *Thebes*, *et and Athénæ* (*génitive*, *Athenárum*), *Athens*, *addántur may be added*: *quod genus of which sort invénias you may find et also plúra nómina more names locórum of places*.

*Hæc neutra (nómina) these neuter nouns pluralia of the plural number egúntur are read rariùs sèldom primo (número) in the first, or singular number*; *móenia* (*génitive*, *mœnium*), *the walls of a city*, *cum with tésquis* (*the ablative of tésqua, tesquórum*), *rough and désert places*, *præcórdia* (*génitive*, *præcordiôrum*), *the parts about the heart, also, the midriff or diaphragm*, *lústra* (*génitive*, *lustrórum*), *the deus ferárum of wild beasts*, *árma* (*génitive*, *armórum*), *arms of war*, *mapália* (*génitive*, *mapálium*), *Numidian cottages*; *sic so bellária* (*génitive*, *bellariórum*), *junkets*; *múnia* (*génitive*, *muniórum*), *an office of trust or charge*, *cástra* (*génitive*, *castrórum*), *a camp*: *fúnus* (*génitive*, *fúneris*), *a funeral* *pétit requires jústa* (*génitive*, *justórum*), *due rites or solémnities*, *et and vírgo* (*génitive*, *virginis*), *a virgin* *pétit requires sponsália* (*génitive*, *sponsaliórum*), *espoúals*: *disértus* (*hómo*) *an éloquent man* *ámat loves róstra* (*génitive*, *rostrórum*), *the pulpit*, *átquæ and púeri* (*génitive*, *puerórum*), *children* *géstant carry crepúndia* (*génitive*, *crepundiórum*), *rattles*, *átquæ and infántes* (*génitive*, *infántum*), *babes or infants* *cólunt use cunábula* (*génitive*, *cunabulórum*), *cradles, that is, lie in cradles*: *aúgur* (*génitive*, *aúguris*), *a soúlsayer*, *consúlit consults éxta*

(*génitive, extórum*) the *éntails*, et and absolvens finishing his *súcrifice* *súperis* (*díis*) to the *supérnal* gods, that is, to the gods *abóre* *recántat* *chants* over *effáta* (*génitive, effatórum*), their *decréts* :—*fésta* (*génitive, festórum*), the *feasts* *déñm* (for *decórum*) of the gods, *ceù* as *Bacchanália* (*génitive, Bacchanáliũm* *vèl* *Bacchanaliórum*), *feasts* *dédicated* to *Bácehus*, *póterunt* will be *able*, that is, will be *próper* *jungi* to be *joined*. *Quod si* and if *léges* you shall read *plúra* (*nómina*) more nouns or names of the same sort, or description, *licet* (*ut*) *repónas* it is *gránted* (*that*) you *place* them, that is. you may *place* them *quóquè* *álso* *hæc* *clásse* in this *rank* or *class*.

*Hæc* (*nómina*) these nouns *sunt* are *símul* at one and the same time et both *quárti* of the fourth *átquè* and *secúndi* *fléxus* of the second *declénsion* : *énim* for *laúrus* a *báy-tree* *fácit* makes *génitivo* (*cásu*) in the *génitive* case, *laúri* of a *báy-tree* et and *laúrũs* of a *báy-tree* ; *sic* so do *quércus* an oak, *pínus*, a *pinc-tree*, *ficus* the word *ficus* *pro* for *fructu* the fruit, that is, a *fig*, *ac* and (*pro*) *árbores* for the tree as well, that is, a *fig-tree* :—*sic* *álso* *cólus* (*génitive, cólĩ* *vèl* *cólũs*), a *distaff*, *átquè* and *pénus* (*génitive, péni* *vèl* *pénũs*), all kinds of *victuals* or *provisions*, *córnu* (*génitive, córni* *vèl* *córñũs*), *quandò* when *habétur* *árbor* it is had or *reckoned* a tree, that is, when it signifies the tree, *námely*, the *córnel* or *wild chérerry-tree* ; *sic* so *lácus* (*génitive, láci* *vèl* *lácũs*), a *lake*, *átquè* and *dómus* (*génitive, dómi* *vèl* *dómũs*), a *house* ; *licet* *althóugh* *hæc* (*nómina*) these nouns *nec* *recúr- rant* neither *recúr*, that is, are not found *ubíquè* in *évery* *in- stance*, or at all times.

*Léges* you will read *quóquè* *álso* *plúra* (*nómina*) more nouns *hũs* than these, *quæ* which *relinquas* you may *leare* *jũre* of *right* *priscis* to the *ancients*, that is, which you may *well* *enóugh* *leare* to the *ancients*.

AS IN PRÆSENTI,  
OR,  
THE RULES FOR VERBS  
CONSTRUED.

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As in præsentī (tēmpore) the termination -ās in the second person singular of the présent tense of a verb format forms perfectum (tēmpus) in -āvi the præter-perfect tense in -āvi: ut as, no nās I swim, nāvi; vōcīto vōcītās I call often, vōcītāvi. Dēme take away or excēpt lāvo I wash, lāvi; jūvo I help, jūvi; atquē and nēxo I knit, nēxū; and sēco I cut, quod (fācit) which makes sēcūi; nēcīto kill, quod (fācit) which makes nēcūi; vērbum the verb glīcco I glitter, quod (fācit) which makes mīcūi; plīco I rub, quod (fācit) which makes plīcūi; frīco I rub, quod (fācit) which makes frīcūi: sīc so dōmo I tame, quod (fācit) which makes dōmūi; tōno I thūnder, quod (fācit) which makes tōnūi; vērbum the verb sōno I sound, quod (fācit) which makes sōnūi in the præterite tense; crēpo I crack, quod (dat) which gives crēpūi; vēto I forbid, quod (dat) which gives vētūi; atquē and cūbo I lie along, cūbūi: hæc (vērba) these verbs rārō formāntur are rarely or sēldom formed in -āvi. Do dās I give vult will formāre form ritē by cūstom, dēdi; stō stās I stand, stēti.

Es in præsentī the termination -ēs in the second person singular of the présent tense of a verb format forms perfectum the præter-perfect tense dans -ūi (by) giving -ui; ut as nīgreo nīgres I grow black, nīgrūi: excīpe excēpt jūbco I bid, jūssi: sōrbeo I sup up hābet has sōrbūi, quōquē also sōrpsi; mūlceo I stroke gently, mūlsi: lūcco I shine vult will have lūxi; sēdeo I sit, sēdi; atquē and vīdeo I see vult will have vīdi; sēd but prāndeo I dīne (fācit) prāndi makes prāndi; strīdeo I screech, strīdi; suādeo I advīse, suāsi; rīdeo I laugh, rīsi; et and ārdeo I am on fire hābet hath ārsi.

Prīma sýllaba the first or leāding sýllāble hīs quātuor.

(*vérbis*) in these four verbs *infra* below or following *geminatur* is doubled: *námquē* for *pēdeco* I hang down *vult* will have *pēpēdi*; *átquē* and *mórdeco* I bite, *mōmórdi*; *spōdeco* I bet<sup>o</sup>the *vult* will *liabére* have *spōpōndi*; *átquē* and *tōndeco* I clip or shear, *tōtōndi*.

Si *if* l *vèl* r the *létter* l or r *stet* stand *únte* before -*gēū*, -*gēū* the *terminátion* -*geo* *vértitur* is *chánged* in -*si* into -*si*: ut as *úrgeo* I urge, *úrsi*: *múlgeo* I milk *dat* *gires* or *makes* *múlsi*, *quóquē* *álso* *múlxi*; *frígeo* I am cold, *fríxi*; *lúgeo* I mourn, *lúxi*; et and *aúgeo* I increase or augment *liábet* has *aúxi*.

*Fléo* *flēs* I weep *dat* *makes* *flévi*; *léo* *lēs* I anoint, *lévi*; *átquē* and (*vérbum*) *índē* *nátum* a verb *thence* *oríginátíng*, that is, its *cómpound* *déleo* I wipe out, *delévi*; *pléo* *plēs*, I fill, *plévi*; *néo* I spin, *névi*.

*Mánsi* *formátur* the *preterpérfect tense* *mánsi* is *forméil* à from *máncō* I tarry; *tórqueco* I twist *vult* will have *tórsi*; *liúreco* I stick, *liúsi*.

*Veō* the *terminátion* -*veo* *fit* is made -*vi*: ut as, *férveco* I am hot, *férvi*; *níveco* I wink or béckon, et and (*vérbum*) *sátum* a verb *sprung* *índē* *from* *thence*, that is, its *cómpound* *con-níveco* I wink *póscit* *requíres* -*nívi* et and -*níxi*; *cíco* I stir up, *cívi*; *átquē* and *víco* I bind, *viévi*.

**TERCIA** (*conjugátio*) the *third conjugátion* *formábit* will form *præterítum* (*témpus*) the *preterpérfect tense* ut as *maniféstum* is *mánifest* or *shown* *líe* here.

*Bo* the *terminátion* -*bo* *fit* is made -*bi*: ut as *lámbo* I lick, *lámbi*; *éxcipe* *excépt* *scríbo* I write, *scrípsi*; et and *núbo* I marry, *núpsi*: *antiquum* (*vérbum*) the *úncient* or *old* verb *cúmbo* I lie down *dat* *gives* or *makes* *cúbui*.

*Co* the *énding* or *terminútion* -*co* *fit* is made -*ci*: ut as *vínco* I conquer or *overcôme*, *víci*; *párcō* I spare *vult* will have *pepérci* et and *párei*: *díco* I say, *díxi*; *quóquē* *álso* *dúco* I lead, *dúxi*.

*Do* the *terminútion* -*do* *fit* is made -*di*: ut as *máudo* I cut, *máudi*: *séd* *but* *scíndo* I cut or slash *dat* *gives* *scídi*; *fíndo* I cleave, *fídi*; *fúndo* I pour out, *fúdi*; *átquē* and *túndo* I pound, *tútudi*; *péndo* I weigh, *pēpēdi*; *téndo* I bend, *tētēdi*; *átquē* and *júngo* join *cádo* I fall, *quod* *which* *formát* forms *cécidi*; *cédo* the verb *cádo* pro for *vérbō* I beat, *cécidi*; *cédo* the verb *cédo* pro for *discedere* to depart, *sivē* or *dáre* *locum* to give place, *céssi*: *vádo* I go, *rádo* I shave,



lúdo *I hurt*, lúio *I play*, dívído *I divide*, trudo *I thrust*, cláudo *I shut*, plaúdo *I clap hands*, ródo *I gnaw*, ex -do *from -do*, sémper *always* fáciunt -sī *make -si*.

Go the *termination -go* fit is made -xi; ut as júngo *I join*, júnxi: sèd but r the *létter r* ánte *before -go* vult *will have -si*; ut as spárgo *I sprinkle*, spársi: légo *I read* fácit *makes légi*; et and ágo *I act*, égi: tángo *I touch* dat *gives* or *makes tétigi*; púngo *I prick*, púnxi; átquè and púpugi: frángo *I break* dat *gives frégi*; págo, the *verb págo* for pa-císcor *I covenant* vult *will have pépigi*; etiám *also* pángo *I fasten*, pégi, sèd but úsús *uso* or *cústom* máluit *had ráther (form) pánxi*.

Ho the *termination -ho* fit is made -xi: ceñ as, tráho *I draw*, tráxi, dócet *shows*; et and vého *I cárry*, véxi.

Lo the *termination -lo* fit is made -ui: ceñ as cólo *I till*, cólui:—éxcipe *except* psállo *I play on an instrument* cum p *with the létter p*, et and sállo *I seáson with salt*, síne p *with-out the létter p*, nám *for utrúmque (vérbum) either of the two fúrmát tibi forms to you -li, that is, both of those verbs make -li in the preterpérfect tense*: véllo *I pluck* dat *gives vélli*, quóquè *álso* vúlsi: fáлло, *I deccive*, fefélli; céлло the *verb céлло* pro *for* frángo *I break*, céculi; átquè and péлло *I drive awáy*, pépuli.

Mo the *termination -mo* fit is made -ui; ceñ as, vómo *I vómit*, vómui: sèd but émo *I buy* fácit *makes émi*: cómo *I deck the hair* pétit *requíres cómpsi*; prómo *I draw out*. prómpsi: ádjice *add* démo *I take awáy*, quod *which* fúrmát *forms* démpsi *in the préterite*; súmo *I take*, súmpsi; prémo *I press*, préssi.

No the *termination -no* fit is made -vi: ceñ as, síno *I skíffer* or *permit*, sívi:—éxcipe *except* témno *I conténn*, témpsi: stérno *I strew*, dat *gives strávi*; spérno *I despise*, sprévi; líno *I smear over*, lévi, intérdiun *sómetímes líni* et and lívi; quóquè *álso* céрно *I discern*, crévi; gigno *I begét*, póno *I put*, cáno *I sing*, dant *make* génui, pósui, cécini.

Po the *termination -po* fit is made -psi: ut as scálpó *I scratch*, scálpui:—éxcipe *except* rúmpo *I break*, rúpi; et and strépo *I screeak*, quod *which* fúrmát *forms* strépui; crépo *I crack*, quod *which* dat *gives* crépui.

Quo the *termination -quo* fit is made -qui: ut as línquo *I leave*, líqui:—démito *take awáy* or *except* cóquo *I cook* or *dress meat*, cóxi.

Ro the termination -ro fit is made -vi: cœu as séro, pro for plánto I plant ot and sémino I sow, sévi; quod (vêrbum) which (verb) signans signifying órđino I set in órder dābit will give (or make) sēmp̄er always mēliùs ráth̄er sérui; vérro I brush vult will have vérri, et and vérsi; úro I burn, ússi; géro I bear, gēssi; quéro I seek, quæsīvi; téro I beat or bruise, trivi; cúro I run, cucúrri.

So the termination -so formábit will form -sivi, véluti as arcéssō I send for, incéssō I attack, átquē and lacéssō I provócke probant prove: sēd but tóllo take awáy (or excépt) capéssō I take in hand, quod which fácit makes capéssi, átquē and capessīvi; átquē (tolle) and (excépt) facéssō I despáth, facéssi; et álso viso I go to see, visi: sēd but pínso I pound or grind habébit will have pínsui.

Sco the termination -sco fit is made vi: ut as páseo I fecd cáttle, pávi: póseo I demánd or require vult will have popósci; díseo I leárn vult wishes fórmare to form, that is, fórms dídici: quínisco I nod the head, quéxi.

To the énding or termination -to fit is made -ti: ut as vértō I turn, vérti: sēd but actívum (vêrbum) sistō let the áctive verb sistō, pro for fácio stáre I make to stand, notétur be marked, nūm for dat it gives júre by right stíti: mítto I send dat gives rēsi; pétō I ask vult will fórmare form petīvi; stérto I snore, hábet has stértui; méto I mow, mēssui.

Exi the termination -xi in the préterite fit is made -ab from -ecto: ut as fléctō I bend, fléxi:—nécto I knit dat gives néxui, átquē and hábet has (álso) néxi; étiam likewise pécto I comb dat gives or makes péxui: hábet it hath quóquē álso péxi.

Vo the énding or termination -vo fit is made -vi: ut as vólvo I roll, vólvi: éxcipe excépt vívo I live, víxi.

Xo the énding or termination -xo fit is made -ui: ut as téxo I weave, quod which habébit will have téxui, I wore, or have woren mónstrat shows.

Cio the termination -cio fit is made -ci: ut as fácio I do or make, féci; quóquē álso jácio I cast or throw, jéci; antiqum (vêrbum) the old verb lácio I allure, léxi; quóquē álso spécio I behóld, spéxi.

Dio the termination -dio fit is made -di: ut as fódio, I dig, fúdi I dug, or have dug.

Gio the termination -gio (fit is made) -gi: cœu as fúgio, I flee (fúgi I fled, or have fled).

*Pio the termination -pio fit is made -pi : ut as cápio I take, cépi : éxcipe éxcept cúpio I covet or desire, (cu)pívi ; et and rápio I snatch, rápui ; sápio I savour or taste, sápuí, átquè and sapívi.*

*Rio the termination -rio fit is made -ri : ut as pário I bring forth young, péperi.*

*Tio the termination -tio makes -ssi, géminans s doubling the letter s : ut as quátio I shake, quássi, quod which vix reperitur is scárcely found in úsu in use.*

*Déniquè finally -uo the ending or termination -uo fit is made -ui : ut as státuo I erect, státui : plúo I rain fórmát forms plúvi, sívè or plúi : sèd but strúo I build or pile up (sácít) makes strúxi ; flúo I flow, flúxi.*

*QUARTA (conjugátio) the fourth conjugátion dat -is gives or makes -is, in the présent tense of the indicative mood áctive, -ivi in the præterpérfect :—ut as scío seis I know, scívi, mónstrat tibi shóws to you : excípias you may éxcept vénio I come dans gíving véni ; et and véneo I am sold, vénií ; raúcio, I am hoarse, raúsi : sárcio I stuff, sársi ; sárcio I patch, sársi ; sépio I hedge, sépsi ; séntio I perceive, sénsi ; fúlcio I prop, fúlsi : ítèm álso háurio I draw, dat gíves háusi ; sáncio, I estáblish, sánxi ; víncio I bind, vínxi ; sálío, the verb sálío, pro for sálto I leap, sálui ; et and amício I clothe, amíeni.*

*SIMPLEX (vérbum) ány simple verb et and (súum) compositívum (vérbum) its cômposite dat gíves or makes ídem præterítum (témpus) the same præterpérfect tense : ut as dócui I taught, edócui, I taught pérfectly, mónstrat shóws. Sed but sýllaba the sýllable quam which simplex (vérbum) the simple verb sémper álways géminat dóubles non geminátur is not dóubled compósito (vérbo) in the compóund verb : præterquàm éxcept (in) his tribus (vérbis) in these thrée, præcúrró I run before, excúrró I run out, repúngo I prick again ; átquè and (in vérbis) ritè créátis in verbs ríghtly fórméd or compóundéd à of do I gíve, díscó I learn, stó I stand, póscó I requíre or demand.*

*(Vérbum) compósitum a verb compóundéd à of plíco I fold, cum with sub, vèl or nómine a noun, ut as ísta (vérba) these, súpplico I bescéch, múltiplico I múltiply, gaúdet délighte fórmare to form, that is, fórme -plicávi : ápplico I apply, cómplico I fold up, réplíco I fold back, or lay ópen, et and éxplico I unfold, fórmant make quóquè álso -ui, in addition to -uvi.*

Quámvis *although* simplex (vérbum) *the simple verb* oleo *I smell* vult *will have* olui, tàmèn *yet* quódvis compositum (vérbum) *any (that is, évery) compound verb* indè *from thence* or *thereof* formábit *will form* meliùs *rather* olévi; àt *but* red-olet *it casts a scent* séquitur *follows* fórmam *the form* simplicis (vébi) *of the simple verb, atque and subolet it smells a little.*

Omnia (véba) composita *all the verbs compounded à of* púngo *I prick* formábunt *will form* -púnxi; unum (hórum) *one of these,* repúngo *I prick again,* vult *will have* (re)púpugi *atque and interdum sometimes* repúnxi.

(Vérbum) nátum *any verb compounded à of* do *I give,* quándo *when* est *it is* tértia inflexio *the third inflexion or conjugation,* ut *as* áddo *I add,* crédo *I believe,* édo *I set forth,* dedo *I yield up,* réddo *I restore,* pérdo *I lose,* ábdo *I put away,* vél *or* óbdo *I set against,* cóndo *I build,* índo *I put in,* trádo *I deliver,* pródo *I betray.* véndo *I sell,* (dat) *gives or makes* -didi; àt *but* unum (vérbum *ex his* vérbis) *one of these,* abscondo *I hide, makes* abscondi. (Vérbum) nátum *any verò sprung or derived à from* sto stās, *I stand,* habébit *will have* -stīti.

Hæc simplicia véba *these simple or primitive verbs,* si *if* componantur *they be compounded,* mutant *change* primam vocalem *the first vowel (et both) præséntis (temporis) of the present tense,* atque *and* præteriti (temporis) *of the præterpæfect tense,* in -e into -e: dāmno *I condemn,* lacto *I suckle,* sácro *I dedicate,* fállō *I deceive,* árceo *I drive away,* trácto *I handle,* fatiscor *I am weary,* vétus (vérbum) *the old word* cándo *I burn,* cápto *I lie in wait,* jácto *I throw,* pátiōr *I suffer, atque and* grádior *I step.* pártio *I divide,* cárpo *I crop or I cull,* pátro *I achieve or I finish,* scándo *I climb,* spárgo *I sprinkle; atque and* pário *I produce young,* *cujus* dúo náta (véba) *whose two compounds* comperit *he knows for certain et and réperit he finds* dant *give or make the præterpæfect tense* per -i in -i: sèd *but* cætera (véba *indè* náta) *the rest* per -ui in -ui; vélut *as* huc (véba) *these,* aperire *to open,* opírare *to cure.*

Hæc dúo composita (véba) *let these two compounds à of* pásko pávi *I feed cattle,* compésko *I pasture in company or together with,* dispésko *I drive from pasture,* noténtur *be noted* habére *to have, that is, be observed as having* tantum *only* -pescui; cætera *the rest,* ut *as,* epásko *I eat up,* servábunt

*will keep or observe úsum the cústom or úsage simplicis (véربي) of the simple verb.*

*Hæc (vériba) these verbs, hábeo, I have, láteo I lie hid, sálio I leap, státuo I erect, cádo I fall, lædo I hurt, et and tango I touch, átquè and cáno I sing; sic so quéro I seek, cédo cecidi I beat, sic also égo I want, téneo I hold fast, táceo I am silent, sápio I savour, átquè and rápio I snatch, si if componántur they be compoúded, mútant change primam vocálem the first vówel in i into -i: ut, as, rápio I snatch, rápui; erípío I take áway by force, erípui: (verbum) nátum a verb sprung or derived à from cáno I sing, that is, any compoúnd of cáno, dat gives or makes præterítum the preterpérfect tense per -ui in ui, ceù as concino I sing in cóncert, concínui.*

*Sic also displiceo I displeáse à of pláceo I please: sèd but hæc dúo these two compoúnd verbs, compláceo I please vástly, cum with perpláceo I please véry much, bénè sérvant well keep, that is, álways obsérve or fóllow úsum the úsage simplicis (véربي) of the simple verb.*

*(Vérba) compósita verbs compoúded; that is, the compoúnds à of vérbis the verbs cáleo I tread, sálto I leap or dance, mútant change -a per -u the létter a into -u; concúlco I tread upón, incúlco I tread in, resúlto I reboúnd, démonstrant show id that tibi to you.*

*(Vérba) compósita verbs compoúded, that is, the compoúnds a of cláuđo I shut, quátio I shake, lávo I wash, rejíciunt -a cast áway the létter -a; ocláuđo I shut ágainst, excláuđo I shut out, à from cláuđo I shut, dócet téaches or shows id this: átquè and percútio I strike, excútio I strike out, à from quátio I shake: à from lávo, I wash, (verba) náta the verbs derived, that is, the compoúnds prólúo I drench, díluo I wash out (dócent id, teach or show it.)*

*Si if compónas you compoúnd (hæc vérba ) these verbs, ágo I act, émo I buy, sédeo I sit, régo, I rule, frángo, I break, et and cápío I take, jácio I cast, lácio I allúre, spécio I béhold, prémo I press, pángo I fústen, mútant they change sibi for themsélves primam vocálem the first vówel præsentis (témporis) of the présent tense in -i into -i, núnquàm néver præteríti (témporis) of the preterpérfect tense: ceù as of frángo I break, refríngo I break ópen, refrégi; incípío I begin, incépi, à of cápío I take: sèd but paúca (vériba) lét a few noténtur be márked, námquè for pérágo I finish. séquitur*

*follows sūum simplex (vĕrbum) its own simple verb, atquē and sātāgo I am busy: atquē and dēgo I lead on or pass, or, I live, ab from āgo I act, dat gires dēgi: cōgo I bring together, cōēgi; sic so à from rēgo I rule, pēgo I go forward (facit) makes perrēxi: quōquē also sūrgo I rise vult will have surrexi, mēdiā syllabā the middle syllable præsēntis (tēmporis) of the præsēnt tense adēptā bēing taken away.*

*Ista quātuor compōsita (vĕrba) these four compounds a of pāngo I fix or fasten rētinent -a keep the -a; depāngo I fix in the ground, oppāngo I fasten against, circumpāngo I fasten about, atquē and repāngo I fasten again.*

*Fācio I make or do vāriat changes nil nōthing, nisi unless præpōsito præcūnte a preposition gōing before it, that is, when it is compounded with a preposition: olfācio I smell out docet teaches or demonstrātes id that, cum with callfācio I make hot, atquē and inficō I infect.*

*(Vĕrba) nāta verbs sprung or descended à from lēgo I read, that is, the compounds of lēgo, re, per, præ, sub, trans, ad præcūnte the prepositions, re, per, præ, sub, trans, ad, gōing before, sērvant keep vocālem the vowel præsēntis (tēmporis) of the præsēnt tense: cōetera (compōsita vĕrba à lēgo) the rest of the compounds of lēgo mutant change it, nāmely, the vowel -e, in -i into i; de quibus (compōsitis vĕrbis) of which hæc (vĕrba quæ sequuntur) these tantūm only, intēlligo I understand, diligo I love, nēgligo I neglect, faciunt make prætēritum (tēmpus) their præterpĕrfect tense lēxi; omnia reliqua (compōsita vĕrba à lēgō) all the rest, lēgi.*

*Nunc now discas you may learn formāre to form supīnum the supine ex prætērito (tēmpore) from the præterpĕrfect tense.*

*Bi the terminātiou -bi sūmit takes sibi to itself -tum: nāmquē, for sic so bībi I drank fit is made bībitum.*

*Ci the terminātiou -ci fit is made -ctum; ut as vici I conquered or overcame, victum, testātur testifies or shows, et and ici I smote dans making ictum; feci I made or did, factum; quōquē also jeci I threw or cast, jactum.*

*Di the terminātiou -di fit is made -sum; ut as vidi I saw, visum: quēdam (supīna) some gēminant s double the lētter s; ut as pūdi I opened, pāssum, sēdi I sat, sēssum; adde add scīdi I cut, quod which dat gives scīssum; atquē and fīdi I cleft, fissum; quōquē also fōdi I dug, fōssum.*

*Hic here etiā also advērtas you may mark, quōd that*

prima syllaba *the first syllable*, quam *which* præteritum (tém-pus) *the preterperfect tense* vult *wishes* geminári *to be doubled*, *that is, will have doubled*, non geminátur *is not doubled* supínis *in the supines*: átquè *id and this* tótóndi *I clipped or shore*, dans *making* tónsum, docet *teaches or shows*; átquè *and* cecídi *I beat*, quod *which* dat *gives* cássum; et *and* cécídi *I fell*, quod *which* (dat *gives*) cássum; átquè *and* téténdi *I bent*, quod *which* (hábet) *has* ténsum et álso téntum; tútudi *I pounded*, túnsum; átquè *and* dédi *I gave*, quod *which* júre *by right* póscit *requires* dátum: átquè *and* mómórdi *I bit* vult *will* *have* mórsum.

Gi *the termination* -gi fit *is made* -ctum; ut *as* légi *I have read*, léctum; pégi *I fastened* átquè *and* pépigi *I covenanted* dant *give or make* páctum; frégi *I broke*, fráctum; quóquè álso tétigi *I touched*, táctum; égi *I acted*, áctum: púpugi *I pricked*, púñctum; fúgi *I fled* dat *gives or makes* fúgitum.

Li *the termination* -li fit *is made* -sum; ut *as* sál-li *the præterite of* sállo, stans *standing* pro *for* cóndio sále *I season with salt*, sálsum; pépuli *I drove away* dat *gives or makes* púlsum; cénuli *I broke*, cúlsum; átquè *and* fefélli *I deceived*, fálsum; vélli *I plucked* dat *gives* vúlsum; quóquè álso túli *I bore* hábet *has* látum.

Mi, ni, pi, qui, *the terminations* -mi, -ni, -pi, and -qui, fór-mant *form* -tum, vélut *as* (id est) *manifestum is manifest* híc *here*: émi *I bought*, éñptum; véni *I came*, vén-tum; cécini *I sang* à *from* cáno *I sing*, cántum; cépi *I took* à *from* cápio *I take*, cáptum; quóquè álso cécipi *I began*, cécéptum; rúpi *I brake or broke* à *from* rúmpo *I break*, rúptum; quóquè álso líqui *I left*, líctum.

Ri *the termination* -ri fit *is made* -sum: ut *as* vérri *I brushed*, vérsum:—éxcipe *except* péperi *I brought forth* young, pártum.

Si *the ending* -si fit *is made* -sum: ut *as* vísi *I went to see*, vísum: támèn *but* mísi *I sent* formábit *will form* míssum, s geminátó *the letter s being doubled*:—éxcipe *except* fúl-si *I propped*, fúltum; haúsi *I drew*, haústum; sársi *I patched*, sártum; quóquè álso fársi *I stuffed*, fártum; ússi *I burnt*, ústum; géssi *I carried or bore*, géstum: tórsi *I wreathed* requírit *requires or hath* dúo (supína) *two supines* tórtum, et *and* tórsum; indúl-si *I indulged*, indúltum átquè *and* indúlsum.

*Psi the termination* -psi fit is made -tum : ut as scripsi *I wrote*, scriptum ; quodque *also* sculpsi *I engraved*, sculptum.

*Ti the termination* -ti fit is made -tum : namque *for stēti the præterite stēti à from sto I stand*. atque *and stēti the præterite stēti à from sisto I make to stand*, ambo *both* ritē *by right* dant *give* statum : tamen *but* excipe *except* verti *I turned*, versum.

*Vi the termination* -vi fit is made -tum : ut as flāvi *I blew*, flatum : excipe *except* pāvi *I fed cattle*, pastum : lāvi *I washed* dat *gives* lotum, interdum *sometimes* lautum, atque *and* lavatum ; potāvi *I drank* facit *makes* potum, interdum *sometimes* et *also* potatum : sēvi *but* fāvi *I sūoured (facit) makes* fautum ; cāvi *I bewāred or I look care*, cautum. A *from* sēro sēvi *I sow* ritē *formes you may rightly form* satum : līvi *I besmeared* atque *and* līni *I besmeared* dant *give* litum ; solvi *I loosed* à *from* solvo *I loose*, solutum ; volvi *I rolled à from* rolvo *I roll*, volutum : singultīvi *I sobbed* vult *will have* singultum : venco, venis, venīvi *I am sold*, venum ; sepelīvi *I buried*, ritē *by right*, sepultum.

(Verbum) quod a verb that dat gives or makes -ui dat gives or makes -itum : ut as dōmui *I lodged*, dōmitum : excipe *except* quodvis verbum *what verb you like, that is, every verb* in -uo ending in -uo, quia *because* sēmpēr *forms* bit it (namely, any verb of that termination) will always form -ui in -itum -ui into itum ; ut as exui *I put off*, exutum : dēmo *take away or except* rūi, à *from* rūo *I rush*, dans *māking* rūitum : sēcui *I cut* vult *will have* sēctum ; nēcui *I slew*, nēctum ; atque *and* frīcui *I rubbed*, frīctum ; itēm *also* mīscui *I mingled*, mīstum : atque *and* amīcui *I clothed* dat *gives* amīctum : tōrrui *I roasted* hābet *has* tōstum ; dōcui *I taught*, dōctum ; acque *and* tēnui *I held*, tēntum ; consūlui *I consulted*, consūltum ; alui *I nourished or fed*, altum, atque *and* alitum : sic *so* sālui *I leaped*, sāltum ; cōlui *I tilled*, quodque *also* occūlui *I hid*, cūltum ; pīnsui *I pounded or ground* hābet *has* pīstum ; rāpui *I snatched*, rāptum ; atque *and* sēcui *I have set in order, à from sēro I set in order*, vult *will have* sērtum :—sic *so* quodque *also* tēcui *I wore* hābet *has* tēxtum.

Sed *but* hæc (verba) *these verbs* mutant *change* -ui in -sum -ui into -sum : nam *for* cēnsui *I judge* hābet *hath* cēsum ; cēllui *I broke*, cēsum ; mēto mēssui *I reap* hābet *has* quodque



*also méssum* : itè*m likewise néxni, I knitted habet has néxum, sic so quóquè also péxni I cómbed, péxum.*

*Xi the termination -xi fit is made -ctum* : ut as *vínxi I bound, vinctum* : quínque (vérba) *five verbs abjiciunt n cast away the lètter n* ; ut as *fiuxi I formed or fashioned fictum* ; *mínxi I made wáter, mictum* ; *áljice add píuxi I painted dans giving pictum* ; *strínxi I stripped or rendered bare, strictum* ; quóquè *úlso rínxi I grinned, rictum. Fléxi I bent, pléxi, I twisted, fixi I fastened, dant give or make -xum* ; et and *flúo I flow, flúxum.*

Quódquè *compositum supinum every compound supine formatur is formed ut as (súum) simplex (supinum) its own simple supine, quámvis though eadè*m syllaba the same syllable non stet may not stand, that is, does not continue sèmpèr always utríque (supino) to either supine of the two, that is, to them both. (Vérba) composita verbs compounded à of túnsu*m to pound, that is, the compounds of túnsu*m, n démp*tâ the lètter n béng t*ûken away, (faciunt) make -túsum* : (vérbum compo*situm) úny compound à of rúitum to rush, médiâ i the middle lètter i démp*tâ béng t*ûken away, fit is made -rútu*m* ; et and quóquè úlso à of sál*tu*m to leap, súltum. (Vérba) composita the compounds à of or from sèro I sow quândo when*u*er for mat it forms sátu*m dant give or make -sítum.*************

*Ilæc (supina) these supines cáptu*m to take, fáctu*m to do, jáctu*m to cast or throw, ráptu*m to snatch, mütant -a per -e change -a into -e* ; et and cántu*m to sing, pártu*m to bring forth young, spársum to sprinkle, cárptu*m to crop or cull, quóquè úlso fártu*m to stuff.********

*Vérbum the verb édo I eat, compositum compounded, that is, when it is compounded, non facit makes not -éstum, sèd but -ésum* : ínnu*m (vérbum compositum ab édo) one of its compounds duntáxat only cómedo I eat up, formábit will form utrúmq*ue either one or the other, that is, both -ésum and -éstum.**

*A from nósc*o I know (have) dúo (composita vérba) these two compounds tántu*m only cógnitum to know et and ágnitum to know again or to recognise habéntur are had or are found* ; ciétera (composita vérba à nósc*o) the rest dant give or make nótu*m* :—nóscitum the supine nóscitum já*m now est is in nullo úsu in no use, that is, such supine is not now in use.****

*VERBA in -or verbs énding in -or admittunt admit or take*

præteritum (tēpus) *their preterperfect tense* ex posteriore supino *from the latter (or second) supine*, -u verso the final -u being turned per -us into -us, et and sum vel fui the auxiliary, sum or fui, consociato being linked or joined with it, that is, being added to the new termination; ut as à from or of lectu to be read (formatur) is formed lectus sum vel fui I have been read. At but horum (verborum) of these verbs nunc sometimes est there is deponens (verbum) a verb deponent, nunc at other times est there is commune (verbum) a common verb notandum to be noted or observed: nam for labor I glide or slide dat gives lapsus; patior I suffer, passus, et and (verba) nata ejus verbs sprung from it, that is, its compounds, ut as, compatiar I suffer together with, formans compassus forming compassus, atque and perpetior I endure (formans forming) perpessus: fateor I own or confess dat gives fassus, et and (verba) nata inde any verbs originating from thence, that is, all its compounds; ut as confiteor I confess or acknowledge, formans forming confessus; atque and diffiteor I deny or disavow (formans forming) diffessus:—gradiar I step dat gives or makes gressus, et and (verba) nata inde any verbs originating from thence, that is, its compounds; ut as digrediar I step aside, digressus: jūnge join fatiscor I am weary, fessus sum; metior I mete or measure, mensus sum; et and utor I use, usus.

Ordior the verb ordior pro for texo I weave dat gives or makes orditus, pro for incēpto I begin, orsus; nitior I strive (facit makes) nisus, vel or nixus sum; et and ulciscor I avenge or I revenge, ultus: simul also irascor I am angry, iratus; atque and reor I think or I suppose, ratus sum; obliviscor I forget, vult will have oblitus sum; fruor I enjoy, optat wishes or chooses fructus, vel or fructus: jūnge join or add misereri to have pity, misertus.

Tuor I see, et and tueor I defend, non vult wishes not, that is, will not have tutus, sed but tutus sum: adde add locutus, à from or of loquor I speak; et and adde add secutus, à of or from sequor I follow.

Expior I try, facit makes expertus; paciscor I covenant or bargain, gaudet delights formare to form, that is, will form pactus sum; nanciscor I get, nactus; apiscor I obtain, quod which est is vetus verbum an old verb, aptus sum; unde from whence adipiscor I get, adeptus.

Júnge join or add *quérór I complain*, *quéstus*; júnge join or add *proficiscor I go*, *proféctus*; *expérgiscor I awake*, *experréctus sum*; et *and quóquē álso hæc (vérba) these verbs*, *communiscor I devise*, *comméntus*; *náscor I am born*, *nátus*; atquē *and mórior I die*, *mórtuus*; atquē *and órior I rise*, *quod which fácit makes præterítum (témpus) its præterpérfect tense, órtus*.

Hæc (vérba) *these verbs* hábent *have* præterítum (témpus) a *preterpérfect tense* actívæ (vócis) *of the áctive*, et *and* passívæ vócis *of the pássive voice*: *céno I sup*, *fórmát tibi forms to you* *cénávi I sípped*, et *and* *cénátus sum I sípped*; *júro I sicear*, *jurávi*, et *and* *jurátus*; atquē *and* *póto I drink*, *potávi I drank*, et *and* *pótus*; *títubo I stúmbles*, *titubávi I stúmbled*, *vèl or titubátus*.

*Prándeó I dine* *dat gives* *prándi*, et *and* *pránsus sum*, *plácco I please*, *plácui*, et *and* *plácitus*: *suésco I accústom*, *vult will have suévi*, atquē *and* *suétus*.

*Núbo I márry* (hábet *has*) *núpsi*, atquē *and álso* *núpta sum*; *mércor I désérve*, *méritus sum*, *vèl or méruí*: *ádde add* *libet it pleáses*, *libuit*, *libitum*; et *and* *ádde add* *licet it is allówed*, *or it is láwful*, *quod which (fácit) makes* *licuit*, *licitum*; *tédet it weáries*, *quod which dat gives or makes* *téduí*, et *and* *pértésu*: *ádde add* *púdet it ashámes or it ashámeth*, *fáciens máking* *púduit*, atquē *and* *púditum*; atquē *and* *píget it irks or grieves*, *quod which fórmát tibi forms for you* *píguit it irked*, atquē *and* *pígítum*, *it irked*.

*Neútro-passívum* (vérbum) a *neúter-pássive verb* fórmát *tibi forms for you* præterítum (témpus) *its præterpérfect tense* sic *thus*, *or in the mánnér fóllowing*; *gaúdeo I am glád*, *gavísus sum*; *fído I trust*, *físus*; et *and* *aúdeo I dare*, *aúsus sum*; *fíó I becóme or am made*, *fáctus*; *sóleo I am wont*, *sólitus sum*.

(Hæc vérba) *fúgiunt these verbs flee or avoid* præterítum (témpus) a *preterpérfect tense, that is, want the præteríte*: *vérgo I verge or bend*, *ámbigó I doubt*, *glísco I spread*, *fatísco I chink*, *pólleo I am válid or pówerful*, *nídeo I shine*: *ad hæc (vérba) to these (áddas you may add) inceptíva (vérba) inceptíve verbs*; *ut as pueráscó I verge továrs childhóod*:— et *and* *passíva (vérba) pássive verbs, quíbus in which actíva (vérba) the áctives caruére wánted, that is, of which the áctive voices want* *supínis the súpines*; *ut as métuor I am dreáded*,

*timor, I am scared*: (ádde *add*) ómnia meditativa (vérba) *all meditative or desiderative verbs*, præter *except* partúrio *I am in labour or childbirth*, esúrio *I am hungry*; quæ dúo (vérba) *which two verbs servant keep præteritum (témpus) the præter-perfect tense*.

*Hæc vérba these verbs raro seldom aut or nunquam never retinebunt will retain or keep, that is, will have supinum a supine*; lámbo *I lick*, míco mícui *I glitter*, rúdo *I bray*, scábo *I claw*, páreo pēpēci *I spare*, dispesco *I drive from pasture*, póseo *I require or I demand*, díscō *I learn*, compesco *I restrain*, quínis:ō *I nod the head*, dégo *I lead on or pass*, ángo *I thruttle*, súgo *I suck*, língo *I lick*, níngo *I snow*, átquē and sítago *I am busy*, psállo *I play on an instrument*, vólo *I am willing*, uólo *I am unwilling*, málo *I am more willing or would rather*, trémo *I tremble*, strídeo, strído, *I screek*, fláveo *I am yellow*, líveo *I am black and blue*, ávet *he covets*, páveo *I dread*, conníco *I connive with or wink at*, sérvet *it is hot*.

(Vérbum) *compositum a verb compounded à of núo I nod*; ut *as rénuo I refuse*: à *of cádo I full*; ut *as áccido I fall upon*, præter *except* óccido *I fall down*, quod *which* facit *makes occásam, átque and récido I fall back, recásam: réspuo I refuse*, língno, *I leave*, líu *I pay*, métno *I fear*, clúo *I shine or am famous*, frígco *I am cold*, cáveo *I am bald*, et *and* stérto *I smother*, tíneo *I fear*: sic *so* líceo *I shine*; et *and* árceo *I repel or drive away*, cújus *whereof (or of which verb)* *composita (vérba) the compounds habent have -éritum:—sic so (vérba) náta verbs sprung or derived à from grúo I cry like a crane*, ut *as, íngruo I invade*: et *and quæcúmque neutra (vérba) whatsoever neuters secundæ (conjugationis) of the second conjugation formantur are formed in -ui*: excípias *you may except* oléo *I smell*, dóleo *I am in pain or I grieve*, pláceo *I please*, átquē, and táceo *I am silent*, páreo *I obey*; item álco cáreo *I want*, nóceo *I hurt*, jáceo *I lie extended*, átquē and láteo *I am hid or concealed*, et álso váleo *I am well or in health*, cálvo *I am hot*: námquē *for hæc (vérba) these verbs gaudent delight supino in a supine, that is, these verbs have one supine*.

## SYNTAXIS,

ON,

## THE RULES OF GRAMMAR

CONSTRUED.

PERSONÁLE vĕrbum a pĕrsonal verb or a verb pĕrsonal, that is, a verb which has different pĕrsons concórdat agrĕs cum with nominatĭvo (cásu) its nómĭnative case número in númer et and persónā in pĕrson : ut as, vĭa the way ad to bŏnus mŏres good mánġners est is nŭnquān sĕra néver (too) late.

Nominatĭvus (cásus) the nómĭnative case pronóminum of pronóouns rárŏ exprímĭtur is sĕldom exprĕssed nĭsĭ unĕss grátĭā for the sake distĭnctĭŏnis of distĭnctĭŏn, aut or émpġhasĭs of énergy of exprĕssĭŏn : ut as, vos ye damġnāstis (for damnavistis) have condĕmġned (me) ; quāsi as though dicat he should say, nĕmo prĕtĕrĕā no one else. Tu thou es art patrŏnus our patrŏn, tu thou párens our fáther, (literally, párent,) si ĭf tu thou déseris forsáke us perĭĭmus (for perĭvĭmus) we pĕrish (literally, we have pĕrished), or are undŏne ; quāsi as though dicat he should say, tu thou es patrŏnus art our patrŏn prĕcĭpuĕ chiefly or ĭn an espĕcial mánġner, et and prĕ befŏre áliis (all) óthers. (Ille) fĕrtur he is repŏrted designāsse (for designavĭsse) to have commĭtted (literally, to have plŏtted or márked out) atrŏcĭa flagĭtia atrŏcĭous villanĭes, that is, hórrĭd crĭmes.

Aliquándŏ sŏmetĭmes orátĭo a sĕntĕnce est is nominatĭvus (cásus) the nómĭnative case vĕrbo to a verb : ut, as dĭdicĭsse to have leārd ingĕnnas ártĕs the ingĕnuous arts, that is, the libĕral sciĕnces fidĕlĭtĕr fáithfully or thŏroughly emŏllit sŏftĕns much mŏres the mánġners, nĕc nor sĭnit (ĕŏs) súffĕrs them ésse to be fĕros brŭtal or rude.

Aliquándŏ sŏmetĭmes advĕrbĭum an advĕrb cum with geni-

tivo (cásu) a *génitive case* (est nominativus casus verbo is the *nominative to a verb*):—ut as, partim virorum *part of the men* ceciderunt *fell, that is, were killed or slain in bello in war or the war*.

VERBA verbs infinitivi módi of the *infinitive mood* frquentèr *frequently or oftentimes* statuunt set ante se *before them* accusativum (cásu) an *accusative case* pro for or *instead of* nominativo (cásu) a *nominative*, conjunctione the *conjunction* quòd that *vel or* ut to the end that *omissâ being omitted or left out*: ut as, gaudeo *I rejoice or I am glad to that thou* rediisse (*for rediisso*) *have returned, that is, art returned incolumem safe*.

Verbum a verb positum placed inter *between* duos nominativos (cásus) *two nominative cases* diversorum numerorum of *different numbers* potest can or may *concordare agree cum with* alterutro (illorum) *either one of them*: ut as, iræ the *quarrels* (*literally, angers*) amantiū of *lovers* (*literally, of persons loving*) est is *integratio the renewal* amoris of *love*. Pectus (*her*) *breast* quoquē also fiunt *becomes* robora oak (*literally, oaks*).

Nomen a noun multitudinis of *multipitude* singulære singular, that is, *any collective noun of the singular number*, jungitur is *joined* quandoque *sometimes* plurali verbo to a *plural verb*: ut as, pars part (of them) abiēre (*for abivēre*) *have gone, that is, are gone away*. Utérque each or both of the two deluduntur are *deluded or beguiled* dolis with *tricks, that is, are gulled by deceptions*.

Impersonalia (verba) *impersonal verbs* non habent *have not* nominativum (cásu) *any nominative* enunciátum *expressed* (in *Latin*):—ut, as, tædet me it *wearies me, that is, I am weary or tired* vitæ of *life*. Est it is *pertinens altogether* weárisome, that is, *I am quite tired or sick* conjúgii of *wedlock*.

Adjectiva *adjectives*, participia *participles*, et and pronómina *pronouns* concórdant *agree cum* substantivo *with their substantive*, *genere in gender*, *numero in number*, et and *cásu in case*:—ut as, rara avis a *scarce or an uncommon bird* in *térris in the lands, that is, in the world*, atquē and *simillima* ery (*much*) *like* into nigro cyéno a *black swan*.

Aliquándò *sometimes* oratio a *sentence* supplet supplies *locum the place* substantivi of a *substantive*, adjectivo the *adjective* posito *being put* in *neutro genere in the neuter gender*:—ut as,

audito it *béing heard, or it háving baen heard*, régem that the *king proficísci was set out Dorobérniam for Dóver*.

RELATÍVUM the *relative* concórdat *agreés cum with* antecédente its *antecedent*, génere *in género*, número *in número*, et and *persónâ in persón*:—ut as, quis *who est is* bónus *vir a good man*? (Vir) qui the *man who sérvat keeps* consúlta the *decreés pátrum of the fáthers or sénators*, (vir) qui the *man who (sérvat) keeps léges the laws átquè and júra the órdenes or rites*.

Aliquándò *sómetimes* orátio a *sentence* pónitur *is put* pro for antecédente the *antecedent*:—ut, as, véni I *came ad éam to her in témpore in time or in seáson*, quod (negótium) *which est is* prímum (negótium) the *first or main thing ómnium rérum of all things, that is, the chief bússiness or concérn of all*.

Relatívum a *relative* collocátum *pláced inter between* dúo substantíva *two substantives* diversórum *générum of different genders* et and (diversórum) *numerórum (of different) números* concórdat *agreés intérdum at times cum with* *posterióre (substantívo) the látter (substantive)*:—ut as, *hómínes men tuéntur regard illum glóbum that globe quæ which dicitur is called térra the earth*.

Aliquándò *sómetimes* relatívum the *relative* concórdat *agreés cum with* primitívo (nómine) the *primitive noun*, quod *which* subauditur *is understood* in possessívo (nómine) *in the possessive*:—ut as, *ómnēs (hómínes) all men (cæpérunt) dicere begán to say ómnia bóna (vérba) all good or hópeful words*, et and *laudáre to praise or to extól. méas fortúnas my lucky stars or good fortune qui habérem who had gnátum a son præditum endúed táli ingénio with such a disposition*.

Si *if* nominatívus (cásus) a *nominative case* interponátur *be put between* relatívo the *relative* et and *vérbo the verb*, relatívum the *relative* régitur *is governed à by* *vérbo the verb*, aut or ab *aliâ dictióne by some óther word* quæ *which* locátur *is placed* in oratíone *in the sentence*, cum *vérbo with the verb*:—ut as, *grátia fávor abest is wánting, thát is, thanks are lost ab officio in a kindness quod which móra báckwardness tárdat retárds,—that is, which tárdiness or deláy keeps back. Cújus númen whose divínity or divíne will and présence adóro I adóre*.

Quúm *when* dúo substantíva *two substantives* diversæ signi-

fictionis of a different signification concurrunt meet together, postérius (substantivum) the latter (substantive) ponitur is put in genitivo (casu) in the genitive case: ut as, amor the love or the liking nummi of money crescit increases quantum as much as pecunia ipsa the money itself crescit increases.

Hic genitivus (casus) this genitive case aliquandò at times vertitur is changed in dativum (casum) into the dative:—ut as (ille) est he is pater a father urbi to the city, atque and maritus a husband urbi to the city; that is, he is the father and husband of the city.

Adjectivum an adjective in neutro genere in or of the neuter gender positum put sine substantivo without a substantive, postulat requires aliquandò sometimes genitivum (casum) a genitive case:—ut as, paululum pecuniæ very little of money, that is, very little money.

Intèrdum sometimes genitivus (casus) the genitive case ponitur tantum is set alone, priore substantivo the former substantive of the two subaudito being understood per ellipsin by the figure ellipsis: ut as, ubi when veneris you shall have come, that is, when you are come ad Dianæ to Diana's ito turn ad dextram (manum) to the right hand: subaudi understand templum temple; that is, when you come to the temple of Diana, turn to the right.

Duo substantiva two substantives ejusdem rei of the same thing, that is, respecting the same affair, ponuntur are put or placed in eodem casu in the same case:—ut as, opes, riches, irritamenta malorum the incentives of evils or of vice, effodiuntur are dug out (of the earth).

Laus praise, vituperium dispraise, vel or qualitas the quality rei of a thing, ponitur is put in ablativo (casu) in the ablative case, etiam also genitivo (casu) in the genitive case:—ut as, puer a boy ingenui vultus of an ingenuous countenance or aspect, atque and ingenui pudoris of an ingenuous bashfulness or modesty. Vir a man nullâ fide of no fidelity or integrity, that is, a man of no honesty or principle.

Opus need or needfulness et and usus use or occasion exigunt require ablativum (casum) an ablative case:—ut as, opus est nobis there is need to us, that is, we have need tuâ auctoritate of your authority. Non accepit he received not, that is, he would not receive pecuniam money ab iis from them, quâ (pecuniâ) of which; (namely, money,) esset there could be



or there was *nihil* *úsus* *nothing* of *occásion*, that is, no need *sibi* *unto him*: in *óther words*, of which he had no need, or for which he had no *occásion*.

*Autém* but *opus* the word *opus* videtur seems *quandóque* sometimes *póni* to be put *adjectivè* *adjectively* *pro* for *necessá-rius* *necessary*:—*ut* *as*, *dux* a *leader* *et* *and* *auctor* an *adviser* *est* *is* *opus* *necessary* *nóbis* *for us*.

*Adjectiva* *adjectives* *quæ* *which* *significánt* *signify* *désidé-rium* *desire*, *nótítiam* *knowledge*, *mémóriam* *memory*, *tímórem* *fear*, *átque* *and* *contrária* *things* *contrary*, that is, the *contra-ries* or *opposites* *his* *to these*, *éxigunt* *require* *genitívum* (*cásus*) *a genitive case*: *ut* *as*, *natúra* *the nature* *hóminum* *of men*, that is, *of máankind*, *est* *is* *ávida* *fond* *nóvitátis* *of novelty*. *Mens* a *mind* *præscia* *présient* or *foreknówing* *futúri* *of the future* or *of that which is to come*. *Esto* *be* *thou* *mémor* *mindful* *brévis* *ævi* *of the short age*, that is, *of the shórtness* *of life*. *Immemor* *unmindful* *beneficii* *of a kindness*. *Imperitus* *unskilled* *of things*, that is, *unacquainted* *with the world*. *Rúdis* *bélli* *rude* or *awkward* *of war*, that is, *ignorant* *of war-fare*. *Tímíus* *deórum* *fearful* *of the gods*. *Impávidus* *sui* *fearless* *of himself*. *Cum* *plúrimis* *áliis* (*adjectivis*) *with mány* *óther adjectives* *quæ* *which* *dénótant* *denóte* or *decláre* *affec-tiónem* *affection* or *pássion* *ánimi* *of mind*.

*Verbália* *adjectiva* *verbal adjectives*, that is, *adjectives* *derived* *from verbs*, in *-ax* *énding* *in -ax*, *etiám* *likewise* *éxi-gunt* *require* *genitívum* (*cásus*) *a genitive case*:—*ut* *as*, *aúdax* *ingénii* *bold* *of disposition*, that is, *bold* *by nature* *Témpus* *time* *édax* *consumptive* *rérum* *of things*; *meánig*, *time* *is the eater* or *consumer* *of all things*.

*Partitíva* *nómina* *partitive nouns*, *numeralia* (*nómina*) *numerals* or *nouns* *of número*, *comparatíva* (*nómina*) *com-páratives* or *nouns* *of the compárative degré*, *et* *and* *super-latíva* (*nómina*) *superlatives*, *et* *also* *quædam* *adjectiva* *certain* *adjectives* *pósitæ* *put* *partitivè* *partitively* *éxigunt* *require* *genitívum* (*cásus*) *a genitive case* *à quo* (*genitivo casu*) *from which genitive* (*that is, from the noun which they require to be in the genitive case*) *et* *mutuántur* *they also borrow* *génus* *their own gender*.—*ut* *as*, *accipe* *take* *útrum* *hórum* *which* *of these two máyis* *you would ráther*. *Rómulus* *fúit* *Rómulus* *was* *prímus* (*rex*) *the first* *Romanórum* *régum* *of the Róman kings*. *Déxtra* (*mánus*) *the right* *est* *is* *fórtior* (*mánus*) *the*

*stronger manuū of the hands. Mēdius (dīgītus) the middle finger est is longissimus (dīgītus) the longest digitōrum of the fingers. Sāncte (dēus) deōrum O hōly of gods, that is, O sādred dēity, sēquimur te we fōllow thee.*

*Autēm but (hæc nōmina) usurpāntur they are usūrpēd or usēd et also cum with his præpositiōnibus these prepositiōns à, ab, de, è, ex, inter, ante:—ut as, tērtius the third ab Ænēā from Ænēas. Sōlus the only one de sūperis of the gods abōve. Alter one è vōbis of you (two) es art dēus a god. Primus the first inter amōng omnes all. Primus the first ante omnes before all.*

*Secūndus the adjective secūndus (signifying, sēcond or infērior to) aliquāndō sōmetimes exigīt requirēs datīvum (cāsū) a dātīve case:—ut as, laud secūndus not infērior or sēcond ūlli to any one vētērum of the āncients virtūto in valōur.*

*Interrogatīvum an interrōgative et and redditīvum ejus its rēddītīve or respōndēt, that is, the word that ānswers to it ērunt will be, that is, must be ejūsdem cāsūs of the same case et and (ejūsdem) tēmporis (of the same) tēse, nisi unlēss or excēpt vōces words vāriæ constructionis of a dīfferent constrūctiō adhibeāntur be adhibēd or made use of:—ut as, quārum rerū of whāt thīngs est is there nūlla satiētās no satiētī or fūlness? Divitiārum of riches. Nē whēther accūsas do you accūsē (me) fūrti of theft, an or homicīdii of hōmicīde or mārder? Utrōqūe of both, nūmely, of theft and of mārder.*

*Adjectīva adjectīves quībus by which cōmmodū advāntage, incōmmodū dīsadvāntage, similitūdō likeness, dissimilitūdō unlikēness, volūptas pleāsūre, submissiō submissiō, aut or relātiō relātiō ad āliquīd (negōtium) to āny thīng significātur is signified, pōstulant requirē datīvum (cāsū) a dātīve case: ut as, si īfācis you do (or take care) ut that sit he be idōneus sērvicēbāle pātrīe to his cōūntry, ūtilis ūseful āgris ānto the lands. Tūrba a crowd, or mūltitūdē, grāvis trōūblesome pāci to the peace, ātqūe and inimīcā hōstīle or avērse plācidæ quīēti to plācid ease, that is, to unrīssled tranquillity or quīētness. Similis like pātri his fāther. Cōlōr the cōlōur qui whīch ērat was ālbus whīte est is nūnc nōw contrārius cōntrāry or revērse ālbo to whīte. Jucūndus pleāsant or delīghtfūl amīcis to his frīends. Sūplex sūplīant or submissīve ōmībus (hōmīnībus) to all. Pōēta a pōēt est is fīnītīmus, vēry neāt ākīn oratōrī to an ōrator.*

Huc hither referuntur are referred *nómina nouns compósita compounded* ex *præpositione con (pro cum) of the preposition con (for cum)*:—ut *as, contubernális a comrade or one of the same class, commilito a fellow-soldier, conservus, a fellow-servant, cognátus a kinsman by birth.*

Quædam (adjectiva) some ex his (adjectivis) of these, quæ which significant signify similitudinem likeness, junguntur are joined etiam also genitivo (cásui) to a génitive case: ut *as, (hómo) quem he whom metuis you fear erat was par the model or image hujus of this man, that is, he was like this man in size and appearance. Es you are similis the like domini of your master, that is, you resémbles your master.*

Commúnis common, aliénus strange or fôreign, immúnis, free, junguntur are joined genitivo (cásui) to a génitive case, dativo (cásui) to a dative; et also ablativo (cásui) to an ablative cum with præpositione a preposition: ut *as, est it is commune a common prôperty omnium animántium of all living creatures, that is, it is common to all animals. Mors death est is communis common omnibus (animalibus) to all. Hoc (negótium) this est is commune common mihi to me cum te with thee, that is, common to you and me. Non aliéna not unfit for consilii the design. Aliénus ambitioni (a man) strange to ambition, that is, an énemy or a stranger to ambition. Non aliénus not avérse à from stúdiis the studies, that is, to the studies Scævola of Scævola. Dabitur it shall be given or gránted vobis to you esse to be immúnibus free hujus mali of this mischief, that is, exempt from this calamity. Caprificus the wild fig-tree est is immúnis free omnibus to all. (Nos) sumus we are immunes free ab illis malis from those evils.*

Nátus born, commodus convenient, incómodus inconvenient, útilis úseful, inútilis úseless or unserviceable, véhemens éarrest, áptus fit, cum with multis aliis (adjectivis) many óther adjectives, junguntur are joined interdum sometimes etiam likewise accusativo (cásui) to an accusative case cum with præpositione a preposition:—ut *as, natus born ad glóriam to or for glory. Útilis úseful or prôfitable ad éam rem to that affair or purpose.*

Verbália (adjectiva) verbal adjectives, or adjectives derived from verbs (finíta) in -bilis ending in -bilis accépta tûken passivè passively, et also participiális (adjectiva) participial

*adjectives* (finita) in -*us* ending in -*us*, postulant require dativum (casum) a dative case:—ut *as*, *iners lūcus* a *sluggish* or a *leazy grove*, that is, a *thick grove* *penetrabilis* *penetrable* *nūlli āstro* to no star, that is, not *penetrable* by the rays of any of the heavenly bodies. O *Jūli*, O *Jūlius*, *memorānde mīhi* *wōrthy* *into me* to be mentioned, that is, *wōrthy* or *deserving* of mention by me *post āster nūllos sodāles nōne* (of my) companions or acquaintances.

*Mensūra* the *measure* *magnitudinis* of *magnitude* or of quantity *subjicitur* is *subjoined* to or is *put* after *adjectivis* *adjectives* in *accusativo* (casu) in the *accusative* case, *ablativo* (casu) in the *ablative* case, *et* and *genitivo* (casu) in the *genitive* case:—ut *as*, *tūrris* a *tōwer* *āla* *high* *cēntum pēdes* a *hūndred* *feet*, meaning, a *tōwer* *one hūndred feet* *high*. *Fons* a *fōuntain* or *well* *lātus* *wide* *tribus pēdibus* *three feet*, *āltus* *deep* *trīginta* (*pēdibus*) *thirty feet*, meaning, a *spring* *three feet* *wide* and *thirty feet* *deep*. *Arca* a *floor* *lāta* *broad* *dēnum* (for *denorum*) *pēdum* *ten feet*, or a *floor* *ten feet* *broad*.

*Accusativus* (casus) an *accusative* case aliquandō sometimes *subjicitur* is *subjoined* to or *put* after *adjectivis* *adjectives* *et* and *participiis* *participles*, *ubi* *where* *præpositio* *secundum* the *preposition* *secundum* *videtur* seems *subintelligi* to be understood:—ut *as*, *similis* *like* *Dēo* to a *god* *ōs* *as* to his *cōntenance* or *visage* *ātquē* and *hūmeros* *as* to his *shōuld-ers*, that is, in his *cāriage* of *himself*, and in his *size*. *Demissus* *cast* *down* *vultum* *as* to his *look*.

*Adjectiva* *adjectives* quæ which *pertinent* *pertain* or *relate* *ad* *cōpiam* to *plēnty* *vēl* or (*ad*) *egestātem* to *want*, *ēxigunt* *require* *intērdum* *sometimes* *ablativum* (casum) an *ablative* case, *intērdum* *sometimes* *genitivum* (casum) a *genitive* case:—ut *as*, *divēs* *rich* *equūm* (for *equorum*) of *hōrses*, or, in *hōrses*, *divēs* *rich* *pictāi vēstis* of *pīctured vēsture*, that is, in *embroid-red* *raiment*,—*et* and *aūri* of *gold*. *Amor* *love* *est* is *fecundissimus* *vēry* *fēcund* or *abūndant* *et* *both* *mēlle* *with* or of *hōney* *et* and *fēlle* *with* or of *gall*. *Expers* *fraūdis* *void* of *decrīt*. *Beātus* *hāppy* or *abōūnding* *grātiā* in *fāvour*.

*Adjectiva* *adjectives*, *et* and *substantiva* *substantives*, *rēgunt* *gōvern* *ablativum* (casum) an *ablative* case *significāntem* *signifying* *causam* the *cause*, *et* and *fōrmam* the *form*, *vēl* or *mōdum* the *mānner* *rēi* of a *thing*:—ut *as*, *pāllidus* *pale* *irā* *with* *ānger*. *Grammaticus* a *grammārian* *nōmine* in *name*.

re in reality *bárbarus a barbárian*. *Cæsar Trojánus Cæsar a Trójan origine by descent*.

*Dignus wórthy, indignus unwórthy, præditus endued, cáptus taken or disabled, contentus content, extorris banished, frétus relying upon, liber free, cum with, adjectivis adjectives significantibus signifying pretium price exigunt require ablativum (casum) an ablative case:—ut as, es thou art dignus wórthy odio of hatred. (Ego) qui habérem I who had gnátum a son præditum endued tali ingenio with such a disposition. Tálpæ the moles cápti oculis taken in their eyes, that is, the blind moles fodère have dug or excavated cubilia their beds or holes. Abi go your way contentus content túâ sorte with your lot. Animus a mind liber free terróre from fear. Non venále not purchasable, that is, not to be purchased géminis with gems or jewels, nèc nor aúro with gold.*

*Nonnulla (adjectiva) some or a few hórum (adjectivórum) of these admittunt admit intérdum sometimes genitivum (casum) a genitive case:—ut as, indignus unwórthy magnórum avórum of his great ancestors. Carmina vèrses digna wórthy Déæ of a Góddess. Extorris banished régni of the kingdom, that is, banished the kingdom or from the realm.*

*Comparativa comparatives, cum when exponantur they can be expóunded or explained per by (the conjunction) quàm than, admittunt admit, or receive áfter them, ablativum (casum) an ablative case:—ut as, argéntum silver est is vílius more vile, or, of less válué, aúro than gold, aúrum gold (est vílius, is of less válué) virtútibus than héroic quálités or virtue: id est that is, quàm than aúrum gold, quàm than virtútes héroic quálités or virtue.*

*Tánto by so much, quánto by how much, hóc by this, éo by that, et and quo by which or by what, cum with quibúsdam aliis (ablativis) some óthers, quæ which significant signify mensúram the méasure excéssus of excéss, or, of excéeding; itém álso etáte by age, et and nátu by birth, jungúntur are joined sæpè óftentimes comparativis into comparatives et and superlativis to superlatives:—ut as, tánto by so much, (sum) péssimus pœéta (am I) the worst pœet ómnium (pœetárum) of all, quánto by how much tu thou (es) óptimus patrónus (art) the best patrón ómnium (patronórum) of all. Quo plus by what much (or how much) the more hábent they have, éo plus by that much (or by so much) the more cúpiunt do they covet*

or desire. *Máior* the greater *etáte* by age, that is, the elder, et and *máximus* the greatest (*etáte*) by age, that is, the eldest. *Máior* greater *nátu* by birth, that is, older; et and *máximus* greatest (*nátu*) by birth, or oldest. —

*Méi* of me, *túi* of thee or you, *súi* of himself, herself, of itself, or themselves, *nóstri* of us, *véstri* of you, (námpe namely,) *genitívi* (cásus) the genitive cases *primitivórum* (nóminum) of the primitive nouns, *ponúntur* are put or used *cúm* when *persóna* a person *significátur* is signified:—ut as, *lánguet* she languishes *desidério túi* with desire of thee, that is, for want of thee. *Cára pignora* dear pledges *súi* of himself. *Cæcus amor* the blind love *súi* of self, that is, the blind love of one's self. *Imágo nóstrâ* the picture of us, that is, of our person.

*Méus* mine, *túus* thine, *súus* his own, her own, its own, or their own, *nóster* ours, *véster* yours, *ponúntur* are used *cúm* when *actio* action, *vel* or *possessio* the possession *rei* of a thing *significátur* is signified:—ut as, *fávet* she favours *túo desidério* your wish or desire. *Nóstra imágo* our picture: id est, that is, (imágo) *quam* (imáginem) the picture which *nos* we *possidémus* possess.

*Hæc* possessiva (pronómina, quæ sequúntur) these possessive pronouns, *méus* mine, *túus* thine, *súus* his own, her own, its own, or their own, *nóster* ours, et and *véster* yours, *recipiunt* receive or take *post se* after them *hos genitívos* (cásus) these genitive cases; *ipsíus* of himself, of herself, or of itself, *solíus* of him, her, or it alone, *uníus* of one, *duórum* of two, *triúm* of three, &c. *ómnium* of all, *plúrium* of more, *paucórum* of few, *ejúsque* of every one, et and also *genitívos* (cásus) the genitive cases *participiórum* of participles, *qui* which *referúntur* are referred *ad primitívum* (nómen) to the primitive word *subauditum* understood: ut as, *díxi* I said or affirmed *rem-públicam* that the state or commonwealth *esse sálvam* was safe, that is, was saved or preserved *méâ uníus opérâ* by my single service (literally, by my doing of one or alone). *Méum* solius peccátum my offence alone (literally, mine offence of (me) only, or, the offence of me individually,) *non pótest* cannot *córrigi* be amended. *Cúm* when, or *wheréas* *némo* nobody *légat* reads *méâ scrípta* *timéntis* the writings of me *scáring* (literally, my writings of (me) scáring) *recitáre* to recite or rehearse them *vúlgò* publicly or in public. *Céperis*

*you may have taken or formed conjecturam a conjecture, that is, you may guess de tuo studio ipsius from your study of (you) yourself, that is, by your own individual study. Præstantior more excellent in sua laude cujusque in his own praise (that) of each: freely, each in his own skill. Nostra memoria omnium in our memory (that) of us all, that is, in the memory or recollection of us all. Respondet he answers vestris laudibus paucorum to the praises of you few: literally, to your praises (being those) of (you) few.*

*Sui of himself, of herself, of itself, of themselves, et and suus his own, her own, its own, or their own, sunt are reciproca reciprocals, hoc est that is, reflectuntur they are reflected, or have relation, semper always ad id to that quod which præcessit went before præcipuum chief or the most to be noted in sententiâ in the sentence:—ut as, Petrus Pêter admiratur admires se himself nimium too much. Parcit he spares suis erroribus his (own) errors. Petrus Pêter rogat magnopere begs earnestly ne deseras se that you desert him not, or, that you do not forsake him.*

*Hæc (tria) demonstrativa (pronômina) these (three) demonstrative pronouns, hic this, iste that, ille he, or that, distinguuntur are distinguished sic thus; hic this demonstrat shows or points to proximum the nearest (person or thing) mihi to me; iste that (demonstrat shows or points to) eum him qui who est is apud te by you; ille he, or, that (demonstrat points to) eum him qui who est is remotus remote or distant ab utroque from both of us.*

*Cum when hic this, et and ille he or that, referuntur are referred ad duo anteposita to two things, or persons, set or going before, hic this refertur is referred plerumque generally ad posterius to the latter, ille he, or that, ad prius to the former: ut as, quocunque which way soever aspicias you look est there is nihil nothing nisi unless or except. pontus sea et and aer air: hic this or the latter tumidus tumid or swollen nubibus with clouds, ille that or the former minax threatening fluctibus with billows or waves.*

*Substantiva verba substantive verbs; ut as, sum I am, forem I might or would be, fio I am made, or I become, existo I do exist; passiva verba passive verbs vocandi of calling; ut as, nominor I am named, appellor I am called, dicor I am said, vocor I am called, nuncupor I am named; et and (verba)*

*similia similars, that is, others like iis to those ; ut as, videor I am seen, or, I seem, habeor I am accounted, existimor I am thought, habent have eósdem cásus the same cases utrinque on both sides of them : ut as, Dénus God est is súnnum bónum the chief good. Perpusílli véry diminutive (or little) pórson vócantur are called nání dwarfs. Fides faith habétur is réckoned fundaméntum the foundation nóstre religionis of our religion. Natúra nature dédit hath gránted ómnibus (hómínibus) to all ésse to be beátis háppy.*

*Ítem likewise ómnia vérba all verbs férè álmost or in a mánnér admittunt admit post se áfter them adjectívum an adjective, quod (adjectívum) which concórdat agrees cum with nominatívo cásu vérbi the nóminative case of or to the verb, génere in géndér, et and número in númer : ut as, pii (hómínes) píous pórson órant pray tácítí silent, that is, tácítly or in sílence. Málus pástor a bad shépherd dórmít sleeps supínus supíne, or, supínely, that is, with his face úpwards.*

*Sum I am, póstulat-requíres genítívum (cásus) a génítivo case quótiès as often as significat it significet possessionem posséssion, officium dúty, signum sign, aut or id that quod which pértinet pertáins or has respéct ad quámpian rem to any thing whatéver : ut as, pécus the cáttle est is Melibéi Melibécús. Est it is adolescéntis the dúty of a young man reveréri to réverence majóres nátu his élders, or, his gréátters by birth : in this séntence the word officium dúty is omítted by the figure ellípsis.*

*Hí nominatívi (cásus) these nóminative cases excipiúntur are excépted : méum mine, túum thine, súm his, hers, its or theirs, nóstrum our, véstrum your, humánum húman, bel-húnum, brútal or wild-beast-like, et and simília (adjectíva) similar ádjectives, or the like : ut as, non est méum it is not mine, or it beécmes not me, dícere to speak cóntra against auctoritátem the authóritý senátús of the sénate. Est it is humánum a húman thíng or a húman fráilty irásci to be ángry.*

*Vérba verbs accusándi of accúsing, damnándi of con-demning, monéndi of wárning, absolvéndi of acquítting, et and simília (vérba) similar verbs, or the like of those, póstulant requíre genítívum (cásus) a génítive case, qui (genítivus cásus) which significat significs crímen the offénce or charge : —ut as, opórtet it behóveth, or it is fit, éum that he qui who*



incusat accúses álterum (hóminem) *another man* próbri of *dishonesty*, intuéri look into se ípsum *himself*, (Ille) condémnat *he condemns* súum génerum *his own son-in-law* scéleris of *wickedness*. Admonéto (tu) illum *remind him* pristinae fortúnae of *his former fortune or condition*. Est absólutus *he was absolved or is acquitted* fúrti of *theft*.

Hic genitívus (cásus) *this génitive* vértitur *is turned or changed* aliquándò *sometimes* in ablatívum (cásus) *into an ablative*, vél *either* cum *with* præpositióne *a preposition*, vél or sine *without* præpositióne *a preposition*:—ut *as*, putávi *I thought* te *that you* ésse admonéndum *ought to be put in mind* de *ea* re of *that matter*. Si *if* es *you are* iníquus júdex *an iniquitous or a partial judge* in me *towards me*, égo *I* condemnábó *will condemn* te *you* eódem crimine of *the same crime or offence*.

Utréque *both*, nállus *none*, álter *the other*, neúter *neither* of *the two*, álius *another*, ámbo *both*, et *and* superlatívus grádus *the superlative degree* jungúntur *are joined*, vérbis *to verbs* id génus (of) *that kind*, non nísi *not unless*, *that is*, ónly in ablatívo (cásu) *in the ablative case* ut *as*, accúsas (éum) *do you accuse (him)* fúrti of *theft*, an or stúpri of *dishonesty*? Utróque of *both* vél or de utróque of *both* (those crimes): ambóbus of *them both* vél or de ambóbus of *them both*: neútro of *neither* of *the two* vél or de neútro of *neither* of *the two*. Accúsáris *you are accused* de plúrimis (crimínibus) of *véry mány things* símul *at once*.

Sátago *I am búsy* abóút a *thing*, miséreor *I commiserate*, et *and* miseréscó *I pity*, póstulant *require* genitívum (cásus) *a génitive case*: ut *as*, is he sátagit *is búsy* or *has* his hands full suárum rérum of *his own concerns or business*. O'ro *I pray* you miserére *pity* tantórum labórum *so great distresses*; miserére *have pity* on ánimæ *a soul* feréntis *suffering* non dígna *things* not wórthy, *that is*, unméritéd or undesérved *afflictions*. Et *and* miseréscé *pity* túi géneris *your own species* or *family*.

Reminíscor *I remémber*, oblivíscor *I forgét*, mémini *I remémber*, recórdor *I call to mind*, admíttunt *admit* genitívum (cásus) *a génitive case*, aut or accúsatívum (cásus) *an accusative case*:—ut *as*, reminíscitur *he remémbers* dátæ fidei *his given faith*, *that is*, his plédged troth, or *promíse*. Est *it is* próprium *a thing* próper, *that is*, the *property* stultítiæ of *fóllý* cernere *to discern* vítia aliórum (hóminum) *the faults of*

*others, oblivisci to forget suorum (vitiórum) its own. Fáciam I will make or cause (you) ut memíneris that you remémber, that is, to remémber hújus loci this place sémper always. Juvábit it will be a pleásure ólim hereáfter meminisse to recáll to mind hæc these things. Recórdor I do remémber hújus mériti this fúrou in me tówards me. Si if recórdor I recolléct ríte rightly and ita the things heard, that is, the words which I heard.*

*Pótior I gain or enjoy júngitur is joined aut either genitivo (cásui) to a genitive case, aut or ablativo (cásui) to an áblutive case: ut as, Románi the Rómans sunt potíti gained signórum the bánners or stándards et and armórum the arms or weapons of war. Tróës the Trórans egréssi béing lánded or debarked potiúntur enjoy optátâ arénâ the wished-for sand or shore.*

*Omnia vérba all verbs régunt govern dativum (cásum) a dative case éjus rei of that thing, cui to or for which áliquíd any thing acquiritur is góttén aut or adimitur is táken away: —ut as, nèc sérítur it is neither béing sown, nèc nor métitur is it béing mown, that is, there is neither sowing nor mowing, míhi for me ístic there, or in that mátter. Quis cásus what accidént adémít te hath táken thee away míhi to me, that is, from me?*

*VÉRBA verbs várii géneris of várious kind or sorts appéndent belong huic régulæ to this rule.*

*Imprimis foremost or in the first place vérba verbs significántia signifying commodum advántage aut or incómodum disadvantage régunt govern dativum (cásum) a dative case: —ut as, non pótes you cánnót commodáre accómodato or serve nèc nor incommodáre incommóde or disserve míhi me.*

*Ex his (verbis) of these, júvo, I help, lédo I hurt, delécto I delight, et and quédam ália (vérba) some few óther verbs éxigunt require accusativum (cásum) an accusative case: —ut as quies rest júvat delights féssum (hóminem) a weáry pèrson plúrimum véry much.*

*Vérba verbs comparándi of compáring régunt govern dativum (cásum) a dative case: —ut as, sic thus solébam was I accústomed or wont compónere to compáre mágna (negótiâ) great things párvís (negótiis) to small things.*

*Vérò but intérdum sómetimes (hæc vérba régunt) they govern: ablativum (cásum) an ablative case cum præpositióne “cum” with the preposition “cum” intérdum sómetimes accusativum (cásum) an accusative case cum with præposi-*

tiónibus "ad" et "inter" the prepositions "ad" and "inter:"—ut as, *comparo I compare Virgiliū Virgil cum with Homéro Hómer. Si if (is) comparátur he is comparéd ad eum to him est nihil he is nóthing. Hæc (negótia) these things non sunt are not conferénda wórthy of béing comparéd, that is, are not fit to be comparéd inter se betwéen themsélves or one with anóther.*

Vérba verbs dándi of gíving et and reddéndi of restóring régunt góvern datívum (cásum) a dátive case:—ut as, *fortúna fortune dat gives nimis too much multis (homínibus) to mány, sátis enóugh nulli to no one. Est he is ingrátus (hómó) an ungráteful pérson, qui who non reponit does not relúrñ grátiam acknówledgment, that is, thanks (cuíquam) merénti bécne to ány one desérving well (of him) that is, to his benefúctor.*

Vérba verbs promitténdi of prómising ac and solvéndi of páying, régunt góvern datívum (cásum) a dátive case:—ut as, (negótia) *quæ the things which promitto I prómise tibi to you, ac and recipio engáge éssé observáturum to be obsérving of, that is, to obsérve sanctíssimè most religiously or scrúpulously. Numerávit he cóunted or páid mihi to me aliénum æs the debt, literally the strange brass or móney.*

Vérba verbs imperándi of commánding et and nuntiándi of relátig or of télling régunt góvern datívum (cásum) a dátive case:—ut as, *pecúnia móney collécta collécted, that is, amássed or hoárded up imperat commánds aut or sérvit serves cuíque évery man. Sæpè óften vidéto see, or take care, quid dicas what thou say de quóque víro of évery man, that is, of ány one, et and cui to whom (dicas id, thou say it).*

Excipe excépt régo I rule, gubérno I góvern, quæ (duó vérba) *which (two) verbs hábent have accusatívum (cásum) an accusative case; tempero I rule et and móderor I mánage, quæ (duó vérba) which two verbs nunc sómetimes hábent have datívum (cásum) a dátive case, nunc sómetimes accusatívum (cásum) an accusative:—ut as, Lúna the moon régít rules or régúlates menses the months. Déus ípse God himsélf gubérnat góvernés órbe[m] the world. Ípse he témpérat sibi témpers or commánds himsélf, that is, he has the commánd of himsélf. Sol the sun témpérat témpers or sways ómnia all things lúce by or with his light. Hic this man moderátur mánages équos his hórses, qui who non moderábitur will not mánage, or, master íree his ánger or pássion.*

Verba verbs hendi of confiding or trusting regunt govern dativum (casum) a dative case:—ut as, dect it is becoming or propter committere to commit nil nothing nisi unless or except idne that which is soft or of a mitigating quality vacuis venit to the empty veins.

Verba verbs obsequendi of complying with et and repug- handi of opposing, regunt govern dativum (casum) a dative case:—ut as, pius filius a dutiful son semper always obtem- perat obays patri his father. Fortuna fortune repugnat oppobes ignavis precibus sluggish prayers, that is, the prayers of the sluggish or slothful.

Verba verbs minandi of threatening, et and irascendi of being angry, regunt govern dativum (casum) a dative case:—ut as, est minatus he threatened mortem death utriusque to both of them. Nil est there is nothing, that is, no reason quod that (or why) succenscam I should be angry adulescenti with the young man.

Sum I am cum with (suis) compositis (verbis) its com- pounds, preter excepti possum I am able, regit governs dativum (casum) a dative case:—ut as, pius rex a pious king est is ornatum an ornament reipublice to the state. Nec obest ut neither hurts nec prodest nor profits mihi me.

Verba verbs composita compounded cum with his adverbis these adverbs bene well satis enough, male ill; et and cum with his prepositionibus these prepositions, pre, ad, com, sub, ante, post, ob, in, inter; terme for the most part regunt govern dativum (casum) a dative case:—ut as, Dii may the gods benefaciant do good tibi into thee, that is, may they bless thee. Ego I prelaui have outshone meis majioribus my ancestors virtute in virtue, or valour. (Homo) qui (a person) who intempestive out of season adulescit jolied on him occupato occupied or when he was busy. Hoc this conductit conduces or is conducive, that is, redolinds tue laudi to your praise. Con- vixit he lived nobis with us. Subolet uxori it savours a little to my wife, that is, she begins to smell out, jam already (id) quod that which ego machinor I am contriving, that is, she has some just suspicions respecting my plans. Antefero I prefer iniquissimam pacem the most unequal or dishonourable peace justissimo bello to or before the most just war. Post- pono I postpone pecuniam money famae to reputation, that is, I value money less than I value reputation. Quoniam because

*ea she potest can obtrūdi be thrust nēmini upon: nobody, itur it is come, that is, they come ad me to me. Periculum dānger impēdet hangs over omnibus all. Non solum not only intēr- fuit was he présent his rébus at these things, sēd bnt etiām also présent he was forēmost or chief in them.*

*Non paūca (vērba) not a few ex his (vērbis) of these verbs aliquōtiēs sōmetimes mūtāt change dativum (cāsum) the dative in aliūm cāsūm into anōther case:—ut as, aliūs one pręstat exceeds or excels aliūm anōther ingēnio in tālent or ability.*

*Est there is, pro for hābeo I have, rēgit gōverns dativum (cāsum) a dative case:—ut as, nāmquē for est mīhi there is to me pāter a fāther dōmi at home, that is, I have a fāther at home, est there is, injūsta novēra an inīgnitous (or) a sevère stēp-mother, that is, I have a sevère stēp-mother.*

*Sūppetit it sufficeth est is simile like huic (vērbo) to this verb (nāmely, sum, or rāther est): ut as, enim for non est he is not paūper poor eni to whom ūsus rérum the use of things sūppetit is sufficient, that is, who has a sufficiency of the necessities of life.*

*Sum I am cum with mūltis aliis (vērbis) māny ōther verbs admittit admits gēminum dativum (cāsum) a dōuble dative case: ut as, māre the sea est is exitio a destrūction avidis nāutis to grēedy māriners, that is, the destrūction of avaricious sailōrs. Spēras do you expēt (id) sōre that (that) should be laūdi a crēdit tibi to yoursēlf quod which vērtis you impūte vitio as a fault mīhi to me?*

*Est ubi there is where, that is, sōmetimes hic dativus (cāsus) this dative case, tibi to thee, aut or sibi to himsēlf, hersēlf, itsēlf, or themsēlves, aut or etiām alsq mīhi to me additur is added causā for the sake elegāntiæ of ēlgance in exprēssion:—ut as, jūgulo I stab hunc (hōminem) this man suo glādio with his own sword sibi to himsēlf, that is, with his vērý own sword.*

*Transitiva vērba trānsitire verbs cujuscūque gēneris of what kind soēver, sive whēther actīvi (gēneris) of the active (kind) sive or deponētis (gēneris) depōnent, sive or com- mūnis (gēneris) cōmmon, exigunt requirē accūsativum (cāsum) an accūsative case:—ut as, fūgito avoid percontatōrem an inquisitire pērson, nām for idem the same est is gārrulus a blab. Aper the wild-boar depopulātur lays waste āgroz the*

*fields.* Imprimis in the first place venerare Déos venerate the Gods, that is, address yourself to the Gods worshipfully.

Neutra verba neuter verbs habent have or take accusativum (cásum) an accusative case cognatæ significatiónis of a kindred or like significatió: ut as, servit he serves duram servitútem a hard servitude.

Sunt there are (nonnulla verba) some few verbs quæ which habent have accusativum (cásum) an accusative case figuratè figuratively or by a figure:—ut as, nec nor vox does (your) voice sonat sound hominem man, that is, like the voice of a human creature: O Déa O a Goddess! certè certainly or without doubt.

Verba verbs rogandi of asking, docendi of teaching, vestiendi of clothing, celandi of concealing, ferè commonly regunt govern duplicem accusativum (cásum) a double accusative, that is, two accusative cases: ut as, tu módò do only you posce crave véniam pardon Déos of the Gods. Dedocebo I will untéach te you istos móres those manners. Est ridiculum (negótium) it is ridiculous or a jest te for you admonére me to remind me istuc of that. Induit se he clad himself, that is, he put on calceos the shoes quos (calceos) which exúerat he had put off priús before. Consuefeci I have accustomed fílium my son, nè célet that he conceál not éa those things me from me.

Verba verbs hujúsmodi of this sort habent have post se after them accusativum (cásum) an accusative case etiám also in passivâ vocè in the passive voice:—ut as, pósceris you are demanded or asked for, that is you are required to sacrifice écta the éentrails bóvis of a heifer.

Appellatíva nómina appellative nouns ferè commonly adiúntur are added cum with præpositiõe a preposition verbis to verbs quæ (verba) which dénótant denote mótum mótion:—ut as, íbant they went ad téplum to the témple Pálladis of Pállas.

Quódvis verbum any verb you like; that is, évery verb admittit admits ablatívum (cásum) an ablative case significántem signifying instrumentum the instrument, aut or causam the cause, aut or módum the manner actiõnis of an action: ut as, hi (mílites) these soldiers certant endcávour deféndere (se) to defend themsélves jáculis with darts, illi those, sáxis with stones. Excánduit vehementèr he túrned excéssively pale írâ with

*anger. Perégit rem he performed the matter mira celeritate with wonderful despatch.*

*Nómen a noun pretii of price subicitur is subjoined to or put after quibúsdam verbis some verbs in ablativo casu in the ablativo case :—ut as, non émerim I would not purchase it terúncio at a fárthing, seu or vitiosá núce a róttén nut. Ea victória that victory stétit stood or cost Pénis the Carthaginians ságuine the blood multórum (hóminum) of mány men, that is, much blood, ac and vulnéribus (mány) wounds.*

*Vili at a low rate, paulo for little, mínimo for véry little, mágno for much, nímio for too much, plúrimo for véry much, dimídio for half, dúplo for twice as much, ponúntur are put sápe óften per se by themséltes, róce the word pretio (price) subaudítâ béing understóod :—ut as, tríticum wheat vénit is sold víli at a low rate.*

*Hi genitívi (cásus) these génitive cases pósito put sine substantívis without substantives excipiúntur are excépted : tánti for so much, quánti for how much, plúris for more, minóris for less, tantídém for just so much, quantívis for as much as you like, quantílibet for as much as you please, quanticúnque for how much soécer : ut as, éris you will be tánti of so much válué áliis to óthers quánti as fúeris you shall have been or are tibi to yoursélf.*

*Flócci of a lock of wool, náuci of a nut-shell, níhili of nóthing, píli of a hair, ássis of a pénnny, hújus of this, terúncii of a fárthing, addúntur are added, peculiaritér pecúliarly or véry próperly verbis to verbs aestimándi of esteéming : ut as, égo péndo illum I válué him flócci a straw, nèc fácio nor do I regárd him hújus this (viz. a snap of the finger and thumb) qui who aestimat me esteéms me píli (not) a hair.*

*Vérba verbs abundándi of aboúnding, impléndi of filling, onerándi of loáding, et and (vérba) diversá his (verbis) verbs différent to (or from) these, that is, their cóntraries, jungúntur are joíned ablatívo (cásui) to an áblativo case :—ut as, Ántipho, O Ántipho, abúndas you aboúnd amóre with love, that is, in that which you like. Sýlla explévit Sýlla filled ómnes súos (mílites) all his sóldiers or his ármý divítiis with ríches. Quíbus mendáciis with what lies levíssimi hómines have the raínest pérsons onerárunť (for oneravérunt) te loáded you ! Expédi clear te yoursélf hóc crímíne of this charge.*

*Ex quíbus (verbis) of which (verbs) quédam (vérba) some*

*res* nonnunquam occasionally régnant góvern genitívum (cásum) a génilire case:—ut *as*, impléntur *they are filled* vétérís Bícchi of old Bícchus, that is, with old wine, átqñe and pín-guis serínæ (cárnis) *fat wild flesh or ténison*. Quási *as though* tu indigeas *you have need* pátris hújus (hóminis) of this man's fáther.

Fúngor *I discharge*, frúor, *I enjôy*, útor, *I use*, véscor, *I live upón*, dignor *I deem myself wórthy*, múto, *I change or bártér*, commúnico *I communicate*, supersédeo *I pass by*, júnciuntur *are joined* ablatívo (cásui) to an ablatíve case:—ut *as*, (illic) qui *he who solet shall desire* adipisci to obtain vétérám glóriám *true glóry* fungútur *should discharge* officiis the duties *justice of justice*, that is, let the man who desires, discharge—. Et it is óptimum (negótium) an éxcellent thing frúui to enjôy or to prófit by aliénâ insániâ *alien insanity or folly*, that is, by the madness of óthers. Júvat it prófits or is of sérvíce si if útere *you can use or employ* bóno ánimo a good cóurage, that is, can keep up an undáunted resólutíon in malâ re in an unlúcky affáir, or, nupróspérus évént. Véscor *I eat* cárnibus *fleshes*, that is, bútchers' meat. Équidém trútly háud dignor me *I deem not myself wórthy* tali honóre of such hónoúr. Diruit he pulls down, edíficat he builds up, mútat he chánges or últers quadráta squaro things rotúndis for round. Communicábo te *I will communicate* you meâ ménsâ with my táble, that is, *I will give you accéss to my táble*, or *I will consér with you at my táble*. Est supersédéndum it is to be superséded or let pass, multitúdine from a múltitude verbórum of wóords, that is, we must forbéár sáying mány wóords or much.

Mérecor *I desérve*, cum advérbiis with the advérbs bénè well, malè ill, melius, bétter, pójus worse, óptimè véry well, péssimè véry ill, júngitur is joined ablatívo (cásui) to an ablatíve case cum with præpositióne de the præpositíon do: ut *as*, núnquam est méritus he nótter desérved bénè well de me of me.

Quádam vérba éertain verbs accipiéndi of receíving, distándi of distáncing, or, of béing distánt, et and auferéndi of táking awáy, aliquándò sómetimes júngúntur are joined datívo (cásui) to a dátíve case:—ut *as*, celáta vírtus conceáled vírtue distat differs páulum little sepúltæ inértiæ from búried idleness, or, from lifeless sloth. Éripe te móráe snatch thýself awáy to deláy, that is, throw off túrdiness or deláy.



Ablatīvus (cásus) *an ablative case sump̄tus táken absolútè absolutely ádditur is ádded or subjoined quibúslibet v̄rbis to ány verbs you like*:—ut *as, Christus Christ est nátus was born Augústo imperánte Augústus reigning, that is, when Augústus was émp̄ror, (est) crucifixus he was crúcifixed Tibério imp̄rante, Tibérius reigning,—that is, when Tibérius was Róman émp̄ror. Me dúce I béing your guide éris you will be tátus safe.*

Ablatīvus (cásus) *an ablative case pártis (córporis v̄l ánimi) of the part (of bódý or mind) afféctæ affécted, et and poéticè poétically, or by the ph̄ets, accusatīvus (cásus) an accusative ádditur is ádded quibúsdam v̄rbis to some verbs*: ut *as, ægrótat he is ill ánimo in mind mágis more quàm than corpore in bódý. Cándet he is white déntes as to his teeth, that is, his teeth are white. Rúbet he is red capíllos as to his hairs, that is, his hair is red.*

Quédam (v̄rba ex his v̄rbis) *some of these verbs usurpántur are usúrped, or úsed, étiam also cum genitívo (cásu) with a genitive case*: ut *as, fácis you do, or act, absúrdè absurdly qui who ángas tormentest to thysélf ánimi of or in mind.*

Ablatīvus (cásus) *an ablative case agéntis of the dóer ádditur is ádded passívis (v̄rbis) to pássive verbs, sèd but præpositióne with the preposition à from v̄l or ab by antecédente góing befóre*; ut *as, laudátur he is praised ab his by these, culpátur he is blámed ab illis by those. Honésta (negótia) hónest things or hónourable óbjects non occúlta (negótia) not hídden or únderhand things quærúntur are sough̄t or áimed at bonis v̄ris by good men.*

Céteri cásus *the óther cáses mánent remáin or contíne, in passívis (v̄rbis) in pássive verbs, qui (cásus) which cáses fuérunt were or belonged (iis) to them activórum (verbórum) of (or as) áctives*: ut *as, accusáris you are accuséd fúrti of theft à me by me. Habéberis you will be had ludibrio for a láúghing-stock, that is, you will be made a láúghing-stock. Dedocéberis you will be untáught istos móres those mánners à me by me. Priváberis you will be deprived magistrátu of your mágis-tracy or óffice.*

Vápulo *I am beáten, véneo I am sold, líceo I am prized, éxulo I am bânished, fío I am made, or, I becóme, neutro-passíva, (v̄rba) neuter-pássives hábent have passivam con-*

structionem a passive construction: ut as, vapulabis you will be beaten a preceptor by the master. Alito I would rather spoil be plundered a give by a citizen quam them venire be sold ab hoste by an enemy. Virtus virtue licet is set parvo pretio at a small or low price ab omnibus (hominibus) by all men. Cur why philosophia exultat is philosophy banished a convivantibus by persons feasting? Quid what fiet will become ab illo of him?

Infinita verba infinitive verbs, that is, verbs of the infinitive mood adduntur are added to or put after quibusdam verbis some verbs, participiis participles, et adjectivis adjectives, et ad substantivis substantives pölice pölice calli or by the poets:—ut as, amor love jussit commanded (me) scribere to write (ea verba) those things quae which putunt it ashamed me or which I was ashamed dicere to speak. Jussus being ordered continere facinus to violate the treaty. Quod he was then then, or at that time, dignus worthy amari to be loved. (Est) tempus it is time tibi for you abire to go away, that is, to be gone.

Inbuta verba infinitive verbs, that is, verbs of the infinitive mood interdum sometimes ponuntur are put sola alone or by themselves per ellipsin by the figure ellipsis: ut as, hinc from this time or upon this spargere in vinum [he began] to scelerem avoid that is, to throw out, or forth, ambigus voces ambiguous or equivocal sayings, et ad consensum knowing himself guiltily, quereere to seek arma means to destroy me:—hic here incipit he begins subanditur is understood.

Gerunda gerunda et ad supina supines regunt governatus the cases suorum verborum of their own verbs:—ut as, efferor, I am transpired studio with desire videndi of seeing vestros patres your fathers. Est utendum it is to be employed, that is, we must employ, or make use of, recto our time: etas time preterit passes away cito pede with nimble step. Mittimus we send scitatum to consult oracla the oracle Phoebi of Apollo.

Gerunda in -di gerunds in -di habent have eandem constructionem the same construction cum with genitivis (casibus) substantivis upon certain substantives, tum and also adjectivis adjectives: ut as, inabus amor an immoderate love or a negligent desire habendi of having, that is, of getting (honey), urget urges

or excites *Georópias ápes the Áttic bees.* *Ænéas (fáther) Ænéas in célsâ púppi on his lófty stern, that is, on board his státtely ship, jàm cértus eúndi alreády surc of (or detérmined upón) góing.*

*Gerúndia in -do gérunds in -do óbtinent obtáin (or have) eáudem constructiónem the same constrúction cum with ablatívis (cásibus) áblative cásés; et and álso gérúndia in -dum gérunds in -dum cum with accusatívis (cásibus) accúsative cásés:—ut as, rátio the mánner or means scribéndi of wrítting est is conjúcta conjoined or connécted cum loquéndu with spcákking, or, with óratorý. Vítium discáse álitur is sed or nírtured átquè and vívit líves tegéndo by béing còvered or conceáled. Lócus a place amplíssimus most ámple ad agéndum for plcáding, that is, véry mágnificent and hónourable to pleád in.*

*Cùm when necéssitas necéssity significátur is signified, gerúndia in -dum gérunds énding in -dum ponúntur are put or íscd cítra præpositiónem this side of a præpositión, that is, withóut a præpositión, vérbo “est” the verb “est” áddito béing ádded:—ut as, est orándum it is to be práyed, that is, we must pray ut sit that there be or that we may have sána mens a sound mind in sáno córpore in a sound bódy. Est vigilándum éi it must be wátched by him, that is, he must watch qui who cúpit desíres víncere to cónquer.*

*Gerúndia gérunds étíam álso vertúntur are chánged in adjectíva nómina ínto ádjective nouns:—ut as, dúci to be led or índuced præmio by rcwárd or a bríbe ad accusándos hómínes to accúse men est is próximum next akín latrocínio to róbbcry.*

*Supínum in -um the súpíne in -um significat signifies actíve áctívely, et and séquitur fóllovs vérbum a verb aut or partícípium a partíciple significans signífying mótum mótion ad lócum to a place:—ut as, véniunt they come spectátum to see, véniunt they come ut to the end that ípsæ they themsélves specténtur may be seen. Mílites sóldiers sunt míssi were sent speculátum to view árcem the cítadel.*

*Supínum in -u the súpíne in u significat signifies passíve pássívely, et and séquitur fóllovs adjectíva nómina ádjective nouns:—ut as, (id) quod that whích est is fædum foul or fíltthy fáctu to be done, Ídem the same est is et álso túrpe base or shámeful dictu to be spóken.*

(Nómina) quæ nouns which significant signify pártē a pórťion or part tēmporis of time ponúntur are put frequētiùs ofťtēner, that is, more cómmonly in ablatívo (cásu) in the áblative case :—ut as, nēmo mortáľium nóbodý of mórtals, that is, no mórtal man sápit is wise omnibus hórīs at all hours or times.

Aútḗm but (nómina) quæ nouns which significant signify duratíonḗm ány continuance, or duratíon tēmporis of time, ponúntur are put féré cómmonly in accusatívo (cásu) in the accusative case :—ut as, híc here jām now or from this time regnábĭtur it shall be swáyed, that is, kings shall reign tḗcentum threē húnđred tótos ánnos whole years, or, full threē húnđred years.

Dícimus etiám we say áľso : In paúcis diḗbus in a few days, meánĭng, withĭn the pḗriod of a few days. De diḗ by day. De nocte by night. Promĭtto I prómĭse in diḗm into or for a day. Cómmodo I accómmodate or I lend in mḗsem for a month. Náťus ad quinquagĭnta ánnos born to fifty years, that is, fifty years old. Stúđui I stúđied per tres ánnos for threē years. Púēr a boy or child id æťátis that of age, meánĭng, of that age. Non plus not more than, or, not above tríduum the space of threē days, aut or trídúo the space of threē days. Tértio (diḗ) on the thĭrd vèl or ad tertĭum (diḗm) at the thĭrd (ánte) calḗdas befóre the calḗnds vèl or calendárum of the calḗnds of the month.

Spátium distance lóci of place pónĭtur is put in accusatívo (cásu) in the accusative case, et and intḗrdū́m sómḗtimes in ablatívo (cásu) in the áblative :—ut as, jām now procḗsseram I had advánced mĭlle pássus a thóúsand steps or a míle. Ábest he is dístant quingḗtis mĭllibus pássuum fĭve húnđred thóúsand of steps or fĭve húnđred míles ab úrbe from the city. Ítḗm áľso, ábest he is dístant bíđui two days' jóúrnēý : ubi where spátium the space vèl or spátio by the space, íťĭnere by a jóúrnēý, vèl or íťer a jóúrnēý, intellĭgĭtur is understóod.

Om'ne vė́rbum évery verb admĭttit admĭts genĭtĭvum (cásum) a genĭtĭve case nóminis of the name óppĭdi of a cíty or town in quo (óppĭdo) in whĭch áctio fit an áctĭon is done, that is, in whĭch aught takes place ; móđo próvíded ónly sit it be prĭmæ (declinatíonis) of the fĭrst vèl or secúndæ declinatíonis of the sécond declḗnsĭon, et and singuláris númeri of the singulár númber : ut as, quĭd what fácĭam shóuld I do Rómæ at

*Rome? Nescio I know not mentiri (how) to lie, that is, I cannot utter falsehoods.*

Hi genitivi (casus) *these génitive cases*, húmi *upón the ground*, dómi *at home*, militiæ *in warfare or abroad*, bélli *of or in war*, sequúntur *folloiw fórmam the constrúction propri-órum (nóminum) of próper names*;—ut *as*, árma *arms sunt are párví of little worth fóris abroad*, nísì *unless est there is consílium counsel or wisdom dómi at home*. Fúimús *we were* ; sémper *álways únà togéther militiæ abroad or in war*, et *and* dómi *at home*.

Vérúm *but si if nómen the name oppidi of a city or town*, fúerit *be (literally, may or shall have been) plurális númeri of the plúral númber duntáxat ónly*, aut *or* tértiæ *declinatiónis of the thirð declénsion*, pónitur *it is put in ablativo (casu) in the áblative case*:—ut *as*, Cólchus *a Cólchian*, àn *or* Assýrius *an Assýrian*; nutritus *brought up* Thébís *at Thebes*, àn *or* Árgis *at Árgos*. Ventósus *being wind-like, that is, fickle or incóntstant as the wind*, Rómæ *at Rome* ámem *I (can) like Tibur the city Tibur*, Tibure *at Tibur* (ámem) Rómam *I (can) like Rome*.

Nómen *the name loci of a place* férè *cómmonly ádditur is ádded to, or, put áfter* vërbis *verbs significántibus signifying mótum mótion ad locum to a place*, in accúsatívo (casu) *in the accúsative case sine præpositiône withóut a preposition*:—ut *as*, concéssi *I went Cantabrigiam to Cámbridge ad capiéndum to take cultum culture or cultivátion ingénii of génius, that is, to get leárning*.

Ad hunc módum *to (or áftèr) this mánnèr* útimur *we use* dómus *a house*, et *and* rus *the cóuntry*:—ut *as*, capéllæ *ye little she-goats sáthuræ béing full íte* dómum *go home*, Hésperus *the E'vening star vénit comes, that is, the évening ap-proáches, íte be gone*. Ego íbo *I will go rus ínto the cóuntry*.

Nómen *the name loci of a place* férè *cómmonly ádditur is ádded to, or, put áfter* vërbis *verbs significántibus signifying mótum mótion à loco from a place in ablativo (casu) in the áblative case, sine præpositiône withóut a preposition*:—ut *as*, nísì *unless* ésses proféctus *you had gone, that is, if you had not gone Rómâ from Rome ántè befóre*, relínqueres *you would leave éam ít nunc now*.

Impersonália vërba *impërsonal vërbs non hábent have not nominatívvum (casum) a nóminative case enunciátum exprésed*

(in *Latin*) :—ut as, *juvat it is pleasant ire to go sub umbras under the shadows, or into the shade.*

*Hæc impersonalia (verba) these impersonals, interest it interests, et and refert it concerns, junguntur are joined quilibet genitivis (casibus) unto any genitive cases you like, præter except or with the exception of hos femininos ablativos (casus) these feminine ablative cases. meâ with mine; tuâ with thine; eâ with his, hers, its, theirs; nôstrâ, with ours; vestrâ, with yours; et and cujâ, with whose?—ut as, interest it interests or concerns magistratûs a magistrate, that is, it is his duty, tueri to defend bonos (homines) the good, animadvertere to animadvert in malos (homines) upon the bad, that is, to punish the bad. Refert tuâ it concerns your business, that is, you, nôsse (for novisse) to know te ipsum yourself.*

*Ei usque bi genitivi (casus) these genitive cases adduntur are added. tanti of so much, quanti of how much, magni of a great deal, parvi of little, quancumque of how much soever, tantidem of just so much: ut as, refert tanti it relates of so much, that is, of such concern is it agere to do honesta honest things, that is, to act honestly.*

*Impersonalia (verba) impersonal verbs posita put acquisitive acquisitively postulant demand or require dativum (casum) a dative case:—autem but (ea verba) quæ those verbs which ponuntur are put transitive transitively, (postulant require) accusativum (casum) an accusative case: ut as, beneficit it benefits nobis us, that is, we enjoy blessings à Deo, from God. Juvat it delights me me ire to go per altum over the deep, that is, to travel by sea.*

*Vero but præpositio ad the preposition ad proprie additur is properly or peculiarly added his (verbis) unto these verbs, attinet it belongs, pertinet it pertains, spectat it concerns: ut as, vis v. ald you have me me dicere to speak (id) quod (that) which attinet belongs ad te to you? Spectat it looks ad omnes (homines) to all men, that is, it concerns all vivere to live bene well or right, such.*

*Accusativus (casus) an accusative case cum with genitivo (casu) a genitive, subiicitur is subjoined to or put after his impersonalia (verbis) these impersonal verbs, pœnitet it repents, vult it irascies, miseret, it pitieth, miserescit, it commiserates, pudet it shames, piget it irks or grieves:—ut as, si if vixisset he had lived ad centesimum annum to (his) hun-*

*dreadth year, non poeniteret it would not repent, that is, it would not have repented eum him suæ senectutis of his old age. Miseret me it pities me tui of thee, that is, I pity thee.*

*Impersonale verbum an impersonal verb passivæ vocis of the passive voice potest can or may accipi be taken pro for singulis personis the several persons respectively, that is, for each person utriusque numeri of both numbers eleganter elegantly, or with elegance: —nt as, statur it is stood (à me by me), id est, that is, sto I stand, (à te by thee, that is), stas thou standest, (ab illo by him, that is), stat he stands, (à nobis, by us, that is), stamus we stand, (à vobis by you, that is), statis you stand, (ab illis by them, that is), stant they stand: videlicet you may see, or namely, ex vi by virtue casus of a case adjuncti added to it: nt as, statur it is stood à me by me, id est that is, sto I do stand: statur it is stood ab illis by them, id est that is, stant they do stand.*

*Participia the participles of verbs regunt govern casus the cases verborum of the verbs à quibus (verbis) from which derivantur they are deduced or derived: —nt as, tendens stretching forth or spreading out duplices palmas double open-hands or both his palms or hands ad sidera to the stars, or towards heaven, refert he utters voce with voice, that is, loudly talia (verba) such words as these.*

*Dativus (casus) a dative vase interdum sometimes additur is added participiis to participles passivæ vocis of the passive voice, —praesertim especially si if exeunt in -dus they end in -dus: ut as, magnus civis a great or mighty citizen or subject obiit (for obivit) died, et and formidatus (one) feared Othoni to O'tho, that is, a person dreaded by O'tho. Chremes restat Chremes remains, qui who est is exorandus to be beseeched mihi to me, that is, to be yet prevailed upon by me.*

*Participia participles, cum when fiunt they are made or become (adjectiva) nomina adjective nouns exigunt require genitivum (casum) a genitive case: ut as, appetens greedy alieni (negotii) of another man's property, —profusus lavish sui (negotii) of his own.*

*Exosus hating, perosus utterly hating, pertæsus weary of, significantia signifying activè actively, exigunt require accusativum (casum) an accusative case: ut as, astronomus an astronomer exosus hating mulieres women ad unam (mulierem) to one, that is, in general. Perosæ utterly hating im-*

*múndam segnitíem filthy sloth or idleness. Pertúsus quite weary or tired of suam ignáviám his own sluggishness.*

*Exósus detésted, et and perósus hated to death, significántia signifying passivè passively, legúntur are read cum with dativo (cásu) a dative case: ut as, exósus detésted or greedily hated Déo of God, et and sanctis the saints. Germáni the Germans sunt are perósi mórtally ódious Románis to the Rómans, that is, are mórtally hated by the Rómans.*

*Nátus born, prognátus prócreated, sátus sprung, crétus descended, crétus begóttén or produced, órtus risen, éditus brought forth, éxigunt require ablativum (cásu) an ablative case; et and sápe óftentimes cum with præpositióne a preposition: ut as, bóna (fémina) a virtuous lady prognáta born bonis paréntibus of virtuous párents. Sáte O thou who art sprung sanguíne from the blood Divúm (for Divórum) of the Gods! Quo sanguíne from what blood crétus descended! Vénus órta Vénus sprung mári from the sea præstat secúres máre the sea cúnti to the pórson góing, that is, to the pássenger. Éditus sprung térrâ from the earth. Fúi I was nýmpha a nymph édita descended de mágno flúmine from a great river.*

*Ex lo or behóld et and ecce look or see, advérbia adverbs demonstrándi of shówing, jungúntur are joined fréquentiùs more fréquently, that is, most cómmonly nominatívo (cásu) to a nominative case: accusatívo (cásu) to an accusative, ráriùs séldomer, that is, less fréquently: ut as, èn sec Priámus Priám. Ec'è tibi behóld for thee nóster státus our state or condition. En lo quátuor áras four áltars: ecce sec there dúas (áras) two tibi for thee, Dáphni O Dáphnis, atquè and dúo altária two sacrificiál hearths Phébo for Phébus or Apóllo.*

*En lo or behóld, et and ecce look at or see, (advérbia) exprobrándi adverbs of upbraiding, jungúntur are joined accusatívo (cásu) sóli to an accusative case only:—ut as, èn ánimum et méntem see a mind and a disposition. Autèm but ecce álterum sec the óther (here).*

*QUÁDAM advérbia cértain adverbs lóci of place, témporis of time, et and quantitatís of quantity, admittunt admít genitívum (cásu) a genitive case.*

1. *Lóci of place: ut as, ubi where, ubiñàm where, nusquàm no where èo thither, longè far, quò whither, ubiñvis any where,*



húccinè *what hither, &c.*—ut as, ubi gèntium *where of nátions or in the world?* Invenitur *he is found núsquàm loci no where of place, that is, no where.* Est vèntum *it is come, that is, men are now arrived èò impudèntiæ at that (degréé) of impudence.* Quò terrárum *to what part of lands or of the globe or earth abíit (for abívit) is he gone?*

2. Tèmporis *of time* : ut as, nunc *now*, tunc *then*, tùm *then*, intèrèa *in the mean time*, pridè *the day befóre*, postridè, *the day áfter, &c.* : ut as, póteram *I could do níhil nóthing am- plius more tunc témporis then of time, that is, at that time quàm than flére weep.* Iniérunt *(for inivérunt) they éntered or begán púgnam the fight or báttle pridè the day befóre éjus dièi that day.* Pridè *the day befóre calendárum the cálcends of the month, vèl or caléndas the cálcends of the month.*

3. Quantitátis *of quantity* : ut as, párum *but little, sátis enóugh, abúndè abúndantly, &c.*—ut as, sátis eloquéntiæ *enóugh of éloquence, párum sapièntiæ little enóugh of wisdom.* Audívimus *we have heard abúndè fabulárum abúndantly of tales, that is, a world of fábles.*

QUÉDAM (advérbia) *some ádverbs admíttunt admít cásus the cáses nóminum of the nouns úndè whence or from which sunt dedúcta they are dedúced, or were derived* :—ut as, vívit *he lives inútilèr úselessly or unprófitably síbi to himsèlf.* Maúri *the Moors sunt are próximè Hispaníam next to Spain.* Mélius *bétter, vèl or óptimè the best ómnium of all.* Mora- bátur *he staid or tárried ámplius opinióne more than opínion, that is, longer than was expécted.*

(Hæc) advérbia *these ádverbs diversitátis of divérsity, álitèr ótherwise, sécùs ótherwise ; et and illa dúo (advérbia) these two, ántè befóre, pòst áfter, non rárò jungúntur are not séldom joined, that is, are óften joined ablatívo (cásui) to an áblative* :—ut as, múltò álitèr *much ótherwise.* Paúlò sécùs *little ótherwise.* Múltò ántè *much befóre.* Paúlò pòst *a little áfter.* Vènit *she came longo témpore pòst a long tíme áfter.*

Ínstàr *like, or équal to, et and érgò becaúse or for the sake of súmpta béíng assúmed or táken adverbíalítèr advérbiálly, that is, as ádverbs, hábent have genítivum (cásui) a génitive case post se áfter them* : ut as, ædíficant *they build équum a horse divínâ ártè by the divíne art or aíd Pálladis of Pállas, or Minérva, ínstàr móntis as big as a móúntain.* Donári *to be gifted or rewárded érgò for the sake of virtútis virtúe.*

CONJUNCTIONES conjunctions copulativæ copulative et and  
 disjunctivæ disjunctive conjungunt join together, that is, con-  
 nect similes cásus like cases, (similes) módos (like) moods, et  
 and (similia) témpora (like) tenses :—ut as, Sócrates docuit  
 Sócratēs taught Xenophóntem Xénophon et and Platónem  
 Plátō. Stat he stands récto corpore with erect body, that is,  
 with his body erect or upright, atque and despicit looks down  
 upón térras the lands or earth. Nēc scribit he neither writes  
 nec lēgit nor reads.

Nisi unless ratio the reason or the adoption variæ construc-  
 tionis of a different construction póscat requíre aliud another  
 thing, that is, that it should be otherwise :—ut as, émi I bought  
 líbrum a book centússi for a hundred pence et and plúris  
 more. Vixi I lived Rómæ at Rome et and Venétiis at Vénice.  
 Nisi unless lactásses (for lactavísses) me you had suckled or  
 fed me up amántem loving or being in love, et and producéres  
 were dráwing me on, that is, had drawn (or continued to  
 draw) me on fálsū spe with false hope.

Quàm the conjunction “quàm” than, sēpè oftentimes intel-  
 ligitur is understood post áfter (hæc advérbia these ádverbs)  
 ampliùs more, plus more et and mínus less : ut as, sunt there  
 are ampliùs more, that is, it is more sex menses (than) six  
 months. Paulò plùs sómewhat more trecénta vehícula (than)  
 three hundred cárrriages sunt amíssa were lost. Nix the snow  
 núnquàm néver jácuit lay álta deep mínus less quátuor pédes  
 (than) four feet.

Quíbus módis únto what moods verbórum of verbs quédam  
 advérbia certáin ádverbs et and conjunctiones conjunc-  
 tions cóngruant correspond.

Nē, àn, nūm whéther or not, pósita being put or úsed dubi-  
 tativè doubtfully, aut or indéfinitè indéfinitely, jungúntur are  
 joined subjunctivo (módo) únto a subjunctive mood : ut as,  
 réfert níhil it mátters nóthing, or, it makes no difference fece-  
 rísne whéther you did it àn or persuáseris persuaded (to it).  
 Vise go see nūm whéther or not redierit (for redíverit) he be  
 returned.

Dūm whilst pro for dúmmodò so that, et and quousquē  
 until, póstulat claims or demánds subjunctívum (módum) a  
 subjunctive mood :—ut as, dūm so that próxim I may prófit  
 tibi you. Dūm until tértia éstas the third sūmmer viderit  
 shall have seen or behéld (illum) regnántem him reigning.

Qui *who* significans *signifying* causam *the cause*, éxigit requíres subjunctívum (módum) a subjunctive mood : ut *as, es you are stultus a fool qui crédas who can believe, that is, for believing* huic (hómini) *this fellow*.

Ut *that pro for* postquam *after that, or, since that, sicut as, et and quomodo how, júngitur is joined* indicatívo (módo) *to an indicative mood* : autem *but cum when* dénótat *it implies or signifies* quántquam *although, útpote for as much as, vel or finálem causam the final cause, (júngitur it is joined) subjunctívo (módo) to a subjunctive mood* : ut *as, ut since that sumus we are in Pónto in Póntus, Íster the Dánube* cónstitit *has stood with cold, that is, has been frózen* tèr *three times*. Ut *as túte you yourself es are, ita so* cénsetes *you judge or think* ómnes *that all* ésse *are*. Ut *although* ómnia (negótia) *all things* cöntingant *should fall out, quæ (negótia) which* vólo *I wish, or I would, non* pössum *I cannot* levári *be éased*. Non est fidéndum *it is not to be trusted, that is, no trust is to be given* tíbi *to you* ut *qui as one who* fefelleris *have deceived*. totíes *so oft, that is, because you have so fréquently been found a deceiver*. Dáve *O Dávus, óro I intréat* te *you* ut *that, jam now* rédeat *he may return in viam into the way*.

Déniquè *lastly, ómnes vóces all words* pósitæ *put* indefínitè *indefinitely, quáles such as sunt (hæ vóces) are these, quis who, quántus how great, quótus how many, &c. póstulant require* subjunctívum (módum) *the subjunctive mood* : ut *as, video I see* cui *to whom, or to what sort of man* scríbam *I am writing*. Quántus *how great* assúrgat *he rises up in* clýpeum (hóstis) *against the enemy's shield* : quo túrbine *with what a whirl or force* tórqueat *he hurls* hástam *the lance* !

PRÆPOSÍTIÓ a *preposition* subaudíta *understood* intérdùm *sometimes* fácit *makes, or causes, ut that* ablatívus (cásus) *an ablative case* addátur *be added* : ut *as* hábeo *I have (or I esteén)* te *you* lóco *in the place* paréntis *of a parent, id est, that is, in lóco*.

PRÆPOSÍTIÓ a *preposition* in *compositione in composition* nonnúnquàm *sometimes* régit *governs* eúndem *the same* casum *the same case* quem (cásus) *which* regébat *it governed* et álso éxtra *compositionem out of composition* : ut *as, detrúduunt they thrust off* náves *the ships or véssels* scópulo *from the rock*. Prætéreo. *I pass by* te *you* insalutátum *unsaluted, that is, I pass you without salúting you*.

Vérba *rerbs* compósita *compounded* cum *with* (præpositionibus *the prepositions*) à, ab, ad, con, de, è, ex, in, nonnunquam *sometimes* répetunt *repetit* easdem præpositiones *the same prepositions* cum suo casu *with their case, that is, with the case which they govern*, extra compositionem *out of composition*,—atque *and* id *that* or *this* elegantè *elegantly* :—ut *as*, abstinuérunt *they abstained* à vino *from wine*.

In *the preposition* “in,” pro *for* erga *towards*, contra *against*, ad *to*, et *and* supra *above*, éxigit *requires* accusativum (casum) *an accusative case* :—ut *as*, accipit *she receives* or *admits* animam *a feeling* atque *and* mentem *a mind* benignam *kind*, *that is, she conceives or entertains kindly thoughts and inclinations* in Teucros *towards the Trojans*. Péccem *I should offend* in pública cômmoda *against the public advantage, or good*. Hæres *an heir* quæritur *is sought* in régnum *for the kingdom*. Impérium *the government or power* Jovis *of Jupiter* est *is* in régés ipsos *over kings themselves*.

Sub *the preposition* “sub” *under*, cum *when* refertur *it has relation or relates* ad tempus *to time*, férè *commonly* jungitur *is joined* accusativo (casui) *to an accusative case* : ut *as*, sub idem tempus *about the same time*, id est *that is*, circa *about* vèl *or per* throughôut idem tempus.

Sûper *the preposition* “super” *over*, præ *for* ultra *beyond*, apponitur *is put* accusativo (casui) *to an accusative case* ; pro *for* de *of* or *concerning* (apponitur *is put*) ablativo (casui) *to an ablative* :—ut *as*, præferet *he will extend* impérium *the empire (or kingdom)* et *both* super Garamantas *beyond the Garamatians or Africans* et *and* Indos *the Indians*. Rôgitans *inquiring and inquiring* over again multa *many things (or much)*, super Priamo *concerning Priam*, multa *many things (or much)* super Hectore *about or concerning Hector*.

Ténus *as far as* jungitur *is joined* ablativo (casui) *to an ablative case* et *both* singulari (número) *in the singular* et *and* plurali (número) *plural number* :—ut *as*, ténus pube *as high as the waist or groin*. Ténus pectoribus *up to the breasts*.

At *but* genitivo (casui) *to a genitive case* plurali (número) *in the plural number tantum alone* : et *and* sèmpèr *sequitur* it *always follows* suum casum *its case* :—ut *as*, crurum ténus *as high as the legs*.

INTERJECTIONES *interjections* ponuntur *are put, that is, are used*, non rârò *not sèldom*, in ôther words, *are frequently*

*employed sine casu without a case:—ut as, connixa having yeaned, reliquit she abandoned or left spem grægis the hope of the flock, ah alás! in nudâ sílice upon the bare flint, that is, on the hard and naked rock. Quæ deméntia what maddness (is this) málum (with) a mischief!*

*O! exclamántis the interjéction “O!” of a pèrson exclaiming, júngitur is joined nominatívo (cásui) to a nóminative case, accusatívo (cásui) to an accúsative, et and vocatívo (cásui) to a vócative:—ut as, O féstus díes O! the jóyful day hóminis of (mórtal) man! O nímiùm fortunátos agrícolas O! too fórtunate húsbandmen, si if nórint (for nóverint) they knew síua bóna their own háppiness! O formóse púer O! beautiful boy, nè créde trust not nímiùm too much colóri to colóur, or compléxion; that is, to your beauty.*

*Heù ah! et and proh vo! or alás! júngúntur are joined nùnc now or sòmetimes nominatívo (cásui) to a nóminative case, nùnc now or at óther times accusatívo (cásui) to an accúsative:—ut as, heù píctas ah! his píety! Heù prísca fides ah! the áncient intégrity! Heù ínvisam stírpem ah! the ódious stock or race! Proh! Júpiter O! Júpiter, tu thou, hómo man, ádigis me drívest me ad insániam to mádness. Proh fidem alas! the faíth or help Déúm (for Deórum) of Gods átquè and hóminum of men! Ítem likewise vocatívo (cásui) to a vócative case.—ut as, Proh! sáncte Júpiter O! sacred Jone.*

*Hei vo! et and vœ alás! júngúntur are joined datívo (cásui) to a dátive case:—ut as, hei míhi vo! me quòd that amor love est is medicábilis cúrable nùllis hêrbis by no herbs or medicámènts. Vœ alás! mísero nùlhi wrétched me, that is, O alás! wrétched man that I am, de quántâ spe from how great hope decídì have I fálleñ,—that is, from what high hopes am I fálleñ!*

## PROSODY CONSTRUED.

*PROSÓDIA prosody est is (éa) pars that part grammaticæ of grámmar, quæ which docet téaches quantitatém the quantity or true time syllabárum of syllables.*

*Prosódia prosody (vulgò) dividitur is (commonly) divided in*

tres partes into three parts, tōnum the tone, spiritum the breathing, et and tēmpus the time.

Hoc loco in this place est vīsum nobis it is seen to us, that i. it is thought proper by us, tractāre to treat tantūm only de tēmpore of time or quāntity.

Tēmpus time est is mensūra the measure or duration proferēdæ syllabæ of uttering or pronouncing a syllable.

Brève tēmpus a short quāntity or time notātur is marked or distinguished sic thus (˘):—ut as, (grātiā exempli, for the sake of example), Dōminūs the Lord:—autē̄m but longum (tēmpus) a long quāntity (notātur is marked) sic thus or after this fashion (˘):—ut as, cōntrā against.

Pes a foot est is constitutio the placing together duarū syllabarū of two syllables vel or plurium (syllabarū) of more (than two) ex from (or accōrding to) certā observatiōe the certain observatiō (or observance) tēporum of the times or measures of the syllables.

Spondæus a spondee est is dissyllabus (pes) a dissyllable foot, that is, a foot consisting of two syllables: ut as, vir-tūs virtue.

Dactylus a dactyle est is trissyllabus (pes) a trissyllable foot,—that is, a métrical foot consisting of three syllables: ut as, scri-bē-rē to write.

ScANSIO scansion or scānning est is legitima commensuratio the legitimate commensuration (or, the measuring accōrding to Rule) vēr̄sus of a verse in singulos pēdes into its several feet, that is, the dividing it correctly into the métrical feet wherēof it is formed.

Scansioni to scansion, or the scānning of a verse, accidunt there happen or belong figuræ the figures (appellatæ called) Synalæpha, Ecclipsis, Synæresis, Diæresis, et and Cæsura.

Synalæpha the figure Synalæpha est is elisio the elision or striking out vocālis of a vowel in fine in or at the end dictionis of a word ante alteram (vocālem) before another (vowel) in initio in the beginning sequentis (dictionis) of the following word:—ut as, crastina vita to-morrow's life est is nimis sera too late, vive live. hodiē to-day. In this verse, pro for vītā, vīvū, we pronounce or say vīt' and vīv'.

At but heu! alas! et and O! the interjéction O! nunquam interceptiuntur are never intercepted, or struck out; that is, are néver elided by synalæpha.

*Eclipsis the figure Eclipsis est is quoties as often as m the letter m perimitur is cut off cum with sua vocáli its vowel, próximâ dictione the next word exorsâ beginning à vocáli with a vowel: ut as, monstrum a monstr. horrendum horrible, infôrme ugly, ingens huge or of vast bulk, cui to whom lumen the light (est) ademptum has been taken away, that is, a horrid, ugly, big monster, deprived of his sight. In this verse pro for monstrum horrendum, infôrme, we pronounce monstr' mhorrend' minfôr'm'.*

*Synæresis the figure Syndresis est is contrãctio the contraction duarum syllabarum of two syllables in unam (syllabam) into one:—ut as, seu or whether alvearia the bee-hives fuerint texta may have been woven lento vimine of limber öster. Here the word alvearia is pronounced quasi as though esset scriptum it were written alvãria.*

*Diæresis the figure Diæresis est is ubi when ex unâ syllabâ of one syllable dissẽctũ divided duæ (syllabæ) two syllables fiunt are made:—ut as, debuerant they ought (literally, had öwed) evoluisse to have unwound suos fusos their spindles. Evoluisse, pro for evoluisse.*

*Cæsura the figure Cæsura est is cum when post after absolutum pedem an absolute or a perfect foot brevis syllaba a short syllable extenditur is extended or made long in fine dictionis in or at the end of a word:—ut as, inlrians intẽt upon pectoribus the viscera, or inner parts, consultat she consults spirantia exta the reeking or pũting entrails.*

*Heröicus versus an heröic verse, qui (versus) which dicitur etiam is called also Hexameter (by the name of) Hexameter constat consists ex sex pedibus of six feet:—quintus locus the fifth place (of the verse) peculiaritẽr peculiarly (or, in a special manner) vindicat sibi arrogates or claims to itself dactylum a dactyle,—sextus (locus) the sixth (place requires) spondium a spondee; reliqui, (loci) the öther places (habent) hunc have this foot vel illum or that (either a dactyle or a spondee) prout according as volumus we will or like: ut as, Tityre O Tityrus, tu thou, recubans reclining sub tegmine under the öcker patulæ fãgi of a wide-spredding beech-tree.*

*Spondæus a spondee etiam also aliquandö sometimes reperitur is found in quinto loco in the fifth place:—ut as, cara söboles (thou) dear offspring Deum (for Deorum) of the*

*Gods, mágnum incrementum great increment, that is, illustrious progeny Jovis of Jupiter.*

*Útima sýllaba the last sýllable enjuscúnque vérsus of évery versé habétur is accountéd commúnis cóniamon, that is, may be éither a long or a short sýllable at pleúsure.*

*Elegiacus vérsus an elegiac versé, qui (vérsus) which et álso hábet has nómen the name Pentámetri of Pentámeter, cónstat consists è dúplici penthemímeri of a dóuble penthémimer, that is, of two penthémimers, quárum (penthemímerum) wheréof or of which prior (penthemímeris) the fórmer or first of the two compréhéndit contains dúos pédes two féet, dactýlicos dactýlic, that is, dactýles, spondíacos spondiác or spondees,—vél or alterútros éither the one or the óther of those; cum with lóngâ sýllabâ a long sýllable:—áltera (penthemímeris) the óther penthémimer (compréhéndit) étiâm contains álso dúos pédes two féet, sèd but omnínò dactýlicos whóllý dactýlic, that is, álways dactýles, itém likewise cum with lóngâ sýllabâ a long sýllable:—ut as, ámor love est is res a thing pléna full solliciti timóris of áxious féar.*

#### THE QUANTITY OF FIRST AND MIDDLE SYLLABLES.

I. *VOCÁLIS a vówel ánte befóre dúas consonántes two cónsonants, aut or dúplicem (consonántem) a dóuble cónsonant, in eádem dictione in the same word, est is ubiqúe éverywhére lóngâ long positíone by positíon: ut as, (in the words) vén'tus the wind, áx'is an áxle-trec, patr'izo I act like my féather, cū'jus of whom or of what.*

II. *Quòd si but if cónsonans a cónsonant cláudet térmínate or close priórem dictionem the fórmer word (that is, the first word of the two), sequénte (dictione) the fólloving word itém álso inchoánte begíuning à consonánte by or with a cónsonant, vocális the vówel præcédens góing befóre étiâm álso érit will be lóngâ long positíone by positíon:—ut as, sum I am májor gréater quám than cūi whom, that is, one whom fortúna fúr-túne póssit is áble nocére to hurt. Sýllabæ the sýllables -jor, -sum, quám, et and -sit, sunt lóngæ are (here) long positíone by positíon.*

III. *At si but if prior dictio the first word of the two éxcat térmínate in brévem vocálem in a short vówel, sequénte (dictione) the fólloving word incipiénte begíuning à duábús cónsonántibus by or with two cónsonants, intérdum sómctimes*



prodūcitur *it is made long, that is, the final lētter is lēngthened, sēd but rāriūs sēldomer, mēdning, not ōften* :—ut as, occūltā spōliā *the sēcret spoils* : *here the final "a" of "occūltā" is lēngthened befōre initial "sp-" either by this Rule or by Cēsūra.*

IV. Brēvis vocālis *a short vōwel* ante mutām (līteram) befōre a mute, liquidā (līterā) sequēte *a liquid fōllowing, rēdditur is rēndered commūnis cōmmou* :—ut as, (in the words) pātris *of a fāther*, volūcris (vël volūcris) *of a bird*. Vērō but lōnga (vocālis) *a long vōwel* non mutātur *is not altered or changed* :—ut as (in the words) arātrum *a plough*, simulācrum *an imāge*.

VOCĀLIS *a vōwel* ante ālteram (vocālem) befōre anōther vōwel in eādēm dictiōne in the same word est *is ubiqvē every-where* brēvis *short* :—ut as (in the words) Dēus *God*, mēus *mine*, tūus *thine*, pīus *gōdly or affēctionate*.

Excēpiās *you may or must excēpt* genitīvos (cāsus) *gēnitive cāsēs (finītos) in -ius ēnding in -ius, habēntes hāvīng secūndam fōrmam the sēcond form or declēnsion pronōminis of a prōnoun* :—ut as, ūnius vël unius *of one*, illius vël illius *of him, her, it or that, &c.* ; ubi *where or in which* i the vōwel "i" reperitur *is fōund commūnis cōmmou* ; licēt *althōugh* in altērius in the word "altērius" *of anōther*, sit *it be sēmpēr ālwāys* brēvis *short* : in aliū in the gēnitive "aliū" *of anōther*, (sit) sēmpēr *it be ālwāys* lōnga *long*.

Etīām *likewise* genitīvi (cāsus) *the gēnitive et and datīvi (cāsus) dātīve cāsēs quīntæ declinātiōnis of the fīfth declēnsion* sunt *are excēpiēdi to be excēpted*, ubi *where, or in which* e the vōwel "e" inter betwixt or betwēen gēminum i double "i" *that is, prēcēded and fōllowed by the lētter "i,"* fit *is made* lōnga *long* ; ut as (in the word) faciēs *of a face* :—aliōquī non *ōthērwise not* ; ut as (in the words) rēi *of a thing*, spēi *of hope*, fidēi *of faith*.

Etīām *ālsō* fi- the sŷllable fi- in fio in the verb "fio" *I am made or I becōme*, est lōnga *is long* ; nisi *unless* e et r the lētters e and r sequuntur *fōllow sīmul togēther* : ut as (in the two words) fīērem *I might becōme*, fīēri *to be made or done* :—vëlūt *thus*, jām *nōw* ōmnia (negōtia) *all things* fiunt *are done* quæ (negōtia) *whīch* negābam *I denīed*. pōsse *verē āble* fīori *to be done, that is, whīch I assērted cōuld not be done*.

Dīus *gōdlike or hēavēnly* hābet *has* primām sŷllabam *the*

*first syllable longam long*:—*Diána the proper name Diána* (hábet primam syllabam) *communem has the first syllable common.*

*Interjéctio* *ohé the interjection "ohé" hábet has priorem syllabam* *the prior syllable, that is, the first syllable of the two communem common.*

*Vocális a vowel ante alteram* (vocalem) *before another vowel in Græcis dictionibus in Greek words subinde now and then fit is made longa long*; ut *as, dicite Piérides say, O ye Muses. Respice Læerten regard Læetēr.*

*Et end in Græcis possessivis* (nominibus) *in Greek possessives*: ut *as. Ænéia nūtrix the Ænéan nurse, that is, Ænéus's nurse. Rhodopēus Or'pheus, Rhodopéan Or'pheus, that is, Or'pheus of Rhódopē.*

*Omnis diphthongus every diphthong est is longa long apud Latinos among or with the Latins*:—ut *as, nūrum gold, nen'ter neither, músu of or to a song*: nisi *unless or except præ the preposition "præ," vocáli sequente a vowel following, that is, when a vowel follows*: ut *as, præire to go before, præú-tus burnt at one end, præámplus very large.*

*DERIVATIVA* (vocábula) *derivative words sere in general, or commonly, sortiuntur are allotted or assigned eandem quantitatem the same quantity cum with primitivis* (vocábulis) *their primitives, that is, with the words from which they are derived*:—ut *as, amátor a lover, amicus a friend, amábilis amiable*; primâ (syllabâ existente) *brévi the first syllable being short*,—ab *amō* (because derived) *from* (the verb) "*amō*" *I love.*

*Tamen however pauca* (vərbula) *a few words excipiuntur are excepted, quæ* (vərbula) *which deducta being derived à brevibus* (syllabis) *from short syllables producunt extend or lengthen primam syllabam the first syllable*:—ut *as, cōmō I comb or adorn the hair, à cōmā* (derived) *from "cōmā" the hair*; *tōmēs fūcl, et and tōmētum an assuaging plaster, à from tōvēō I cherish*; *hūmā'nus human, or humane, ab hūmō from "hūmō" a man (or woman)*; *jucūndus pleasant, à from jūvō I delight*; *jūmētum a beast of burden, à from jūvō I help*; *jūniör younger, à from jūvénis young, —unless this last be rightly a contraction for jūvéniör*; *lā-tēr'nā a lantern, à from lā'tēō I lie hid*; *lēs lēgis a law, à from lēgō I read*; *mō'bilis mórcable à from mōvēō I move*; *nō'nus the ninth à from nūvēm nine*; *rēs rēgis a king,*

rēgīnā a queen, à from rēgō I rule ; sēdēs a seat, à from sēdēō I sit ; tēgūlā a tile, à from tēgō I cover ; trāgūlā a javelin, also a drag-net, à from trāhō I drag or draw ; vōmēr a plough-share, à from vōmō I throw out or cast up ; vōx vōcīs a voice, à from vōcō I call.

Et and cōtrā upōn the other hand sunt (dicta) there are words, quæ (dicta) which (etsi) deducta (although) derived à longis (syllabis) from long syllables, that is, from primitives with or of long quantity (yet) corripunt shorten primam (syllabam) the first syllable : ut as, ārēnā sand, ārīstā the beard of corn, ārūndō a reed, ab from ārēō I am dry or parched ; ārūs pēs a soothsayer, or diviner, ab from ārā an altar ; dīcāx a jester, à from dīcō I speak or say ; dītīō pōwer, à from dītīs opulent, or rich ; dīsērtūs eloquent, à from dīsērtō I dispute ; dūx dūcīs a leader, à from dūcō I lead ; fīdēs faith, à from fīō I am made or I become ; frāgōr a rustling noise or crash, frāgīlīs frail, à from frāngō I break ; gēnūī I begāt, à from gīg'nō I begēt ; lūcēr'nā a candle, à from lūcēō I shine ; nātō nātās I shoot out, à from nātū to be grown or to be sprung up ; nōtō nōtās I mark, à from nōtū to be known ; pōsūī I have put, à from pōnō I put ; pōtūī I have been able, à from pōssūm I am able ; sōpōr sound sleep, à from sōpiō I lull to sleep.

Et and nonnulla alia (dicta) some few other words ex utroque genere of either sort or kind, quæ (dicta) which relinquuntur are left observanda to be observed studiosis by the studious inter legendum in (their) reading.

COMPOSITA (verba) compound words sequuntur follow quantitatem the quantity (long or short), simplicium (verborum) of their simple words : ut as, à from lēgō lēgīs I read (venit comes) pēr lēgō I read through ; (à from) lēgō lēgās I send as an ambassador (venit comes) allēgō I allēge, or I accise by messengers ; à from pōtēns pōwerful, im'pōtēns weak ; à from sōlōr I solace or cheer, cōnsōlōr I comfort.

Tāmēn yet or however hæc (pauca) brēvia (vərbula) these (few) short words, that is, these words having short syllables, (etsi) enāta (though) derived à longis (syllabis) from long syllables, excipiuntur are excepted :—dējērō I swear a great oath, pējērō I perjure or forswear, à from jūrō I swear ; in'nūbā unmārried, prō'nūbā a bride-maid, à from nūbō I mārry or am mārried.

OM'NE præteritum (tēpus) *every preterperfect tense dissyllabum of two syllables* habet has priorem (syllabam) *the first syllable of the two longam long*:—ut as, lē'gi *I have read*, ē'mi *I have bought*, mō'vi *I have moved*.

1. Tāmēn *yet excipias you may (or must) except (the preterites)* bī'bi *I drank*, dē'di *I gave*, scī'di *I have cut*, stē'ti *I stood*; stī'ti *I staid*, tūli *I bore or I suffered*, et *and* fī'di *I clove or cleft*, à *from* fīndo *I cleave*.

2. (Vérba) geminántia: *verbs doubling primam (syllabam) the first syllable præteriti (tēporis) of the preterperfect* habent *have primam (syllabam) the first syllable brevem short*; ut as, cē'cidi, *I fell or have fallen*, à *from* cā'do *I fall*; cē'cidi *I have beaten*, à *from* cādo *I beat*; dī'dici *I have learnt*, fē'fēlli *I have deceived*, mōmórdi *I bit or have bitten*, pēpēdi *I weighed*, pū'pugi *I pricked*, tētēdi *I stretched*, tētīgi *I touched*, tōtōndi *I shore or I have shorn*, tū'tudi *I thumped*.

Dissyllabum supinum *a dissyllable supine, that is, any supine of two syllables* habet has priorem (syllabam) *the former or first syllable longam long*: ut as, vī'sum *to see*, lē'tum *to bear or suffer*, lō'tum *to wash*, mō'tum *to move*.

Excipe *except* dā'tum *to give*, ī'tum *to go*, lī'tum *to besmedr or daub*, quī'tum *to be able*, rā'tum *to suppose*, rū'tum *to rush*, sā'tum *to sow*, sī'tum *to permit*, stā'tum *to stop*, et *and* cī'tum *to stir up*, à *from* cíeo cíes *I stir up*; nām *for* cī'tum *to make to go*, à *from* cío cis *I make to go*, quārtæ (conjugationis) *of the fourth conjugation*, habet *hath* priorem (syllabam) *the former, or first, syllable longam long*.

#### THE QUANTITY OF FINAL SYLLABLES.

I. A finíta 'a' *final, that is, final syllables in -a produced or made long*:—ut as, amā *love thou*, cōntrā *against*, érgā *towards*.

Excipias *you may (or must) except*, pūtā *suppose*, itā *even so*, quīā *because*, pósteā *afterwards*, ejā, *well*! Itēn *also*. omnes cásus *all cases (finitos) in "a" ending in "a," cujuscunque generis of whatever gender fuerint they may have been, or are, (cujuscunque) numeri (of whatever) number, aut or declinationis declension*; præter *except* vocatívos (cásus) *vocative cases à Græcis (dictionibus finitis) in -ās. of Greek words ending in -ās*; ut as, O Ænéā O Ænéas, O Thómā O Thómas.—et *and* ablatívum (cásus) *the ablative*

case (*singular*) *primæ declinatio*nis of the *first declension* ;  
ut *as*, *musâ* *by or with a song*.

*Numeralia* (*nômina*) *numeral nouns*, that is, *nouns of number* (*finita*) in *-ginta* *ending in "ginta"* *hábent have finalem* (*literam*) *the final or last letter*, (that is, *the terminational syllable*) *communem* *common*, *sed* *but* *frequentius* *oftener or more frequently* *longam* *long* :—ut *as*, *trigintâ* *thirty*.

II. (*Vérba*) *desinentia* *words ending in b, d, t, in any of the three mutes b, d, t, sunt brevía* *are short (as to the terminational or final syllable)* :—ut *as*, *ab* *by or from*, *ad* *to*, *caput* *the head*.

III. (*Vérba*) *desinentia in e* *words ending in e* *producuntur* *are made long* :—ut *as*, *ae* *and*, *sic* *so*, *et* *and* *adverbium* *the adverb* *hic* *here*.

*Sed* *but* *duo* (*verbula finita*) *in e* *two (words ending) in e*, *corrapiuntur* *are shortened*,—*née* *neither*, *et* *and* *dónée* *until*.

*Triá* (*verbula*) *three words (ending in e)* *sunt communia* *are common*, that is, *are either long or short as to the quantity of the syllable thus terminating*, *námely*, *fāe* *do thou*, *prónomen* "*hīe*" *the pronoun "hīe,"* *et* *and* *neútrum* (*génus*) *ejus* *its neuter* "*hīc*," *módo* *provided only* *non* *sit* *it be not* *ablativi* *easus* *of the ablative case*.

IV. *E finita 'e' final*, that is, *words ending in -e*, *sunt brevía* *are short (as to the last letter)* :—ut *as*, *márē* *the sea*, *pénē* *almost*, *légē* *read thou*, *seríbē* *write*.

*Omnes voces* *all words* *quintæ inflectionis* *of the fifth declension* (*finita*) *in -e* *ending in -e* *sunt excipiendæ* *are to be excepted* :—ut *as*, *fidē* *with faith or fidelity*, (*the ablative case of fides faith*), *et* *and* *diē* *in the day-time or by day* : *unà* *together* *cum* *with* *particulis* *the particles (or words)* *enatis* *inde derived from it*, that is, *from "dīē"* : ut *as*, *hódīē* *to-day*, *quotidiē* *daily*, *pridiē* *the day before*, *postridiē* *the day after* : *item* *also* *quārē* (*that is*, *quā re*) *whérefore* ; *quadrē* (*that is*, *quā dē rē*) *for what purpose or cause* ; *carē* (*that is*, *ēā rē*) *thérefore* ; *et* *and* *si* *quā* *sunt similia* (*vocábula*) *if there be any (more words) of the like sort or derivation*.

*Et item* *and* *also* *secundæ personæ singuláres* *the second persons singular* *secundæ conjugationis* *of the second conjugation* : ut *as*, *dócē* *teach*, *móvé* *more*.

*Etiā* *also* *monosyllaba* (*all*) *mónosyllables* (*finita*) *in e*

ending in "e" producuntur are made long:—ut as, mē re, tē thee, sē himself, herself, itself, or themselves; præter except encliticas conjunctiones the enclitic or adjunctive conjunctions, -quē and -nē whether or not, -vē or.

Quin et morcorer, too, adverbia adverbs (finita) in -e ending in "e." deducta deduced or derived ab adjectivis from adjectives secundæ declinationis of the second declension habent have e the letter e longum long:—ut as, pulchrē beautifully; doctē leirnedly; vāldē mightily pro for vālidē.

Quibus (vocibus) to which (adverbia) the adverbs fermē commonly, et and fērē almost, accedunt accede or are added: tāmēn yet bēnē well, et and mīlē ill omnino corripuntur are altogether or always made short.

Postremō lastly, (verba) quæ words which scribuntur are written à Græcis by the Greeks per η with the letter "eta," that is, long "ē," producuntur are lengthened naturā by nature, cujuscunque casus of whatever case fuerint they may have been, or are, (cujuscunque) generis (of whatever gender), aut or numeri number: ut as, Lēthē the river Lēthē, or Wāter of Oblivion; Anklisē with Anchisēs; cētē whales; Tēmpē the vale of Tēmpē, a pleāsant place in Thēssaly.

V. I finita -i final, that is, final syllables in i sunt longa are long: ut as, dōminī lords, magistī māsters, amārī to be loved.

Præter except mīhī to me, tībī to thee, sībī to himself, herself, itself, or themselves, ubī when or where, ibī there, quæ (verbula) which words sunt are communia common (as to the last syllable).

Vērō but nīsi unless, et and quāsi as if, corripuntur are shortened; that is, they have the final "i" short.

Cujus sortis of which kind etiā likewise sunt are dativi (casus) the dative (cases) et and vocativi (casus) the vocative cases (singulāres singular) Græcorum (nominum) of Greek nouns; quōrum (nominum) of which genitivus (casus) singularis the genitive case singular exit ends in o or brève in -ūs short:—ut as, (hū dativi (casus) these dative cases, Minōidi to Minōis, or the daughter of Mīnos; Pālladi to Pāllas, that is, Minērea; Phyllīdi to Phyllis: vocativi (casus) these vocative cases, Alēxi O Alēxis, Amārýlli O Amārýllis, Dāphni O Dāphnis.

VI. I finita -l final, that is, final syllables in -l corripuntur

*íntur are shortened:—ut as, ánimāl an animal, Ánnibāl. Hállnibal, a Carthaginian general, mēl hōney, pūgīl a chám-pion or bóxer, cōnsūl. a cōnsul.*

*Præter excépt (these three words) nīl nought, contráctum contracted à of (or from) nīhīl nóthing; sāl salt, et and sōl the sun.*

*Et and quædam Hebræa (nómina) some (or cêrtain) Hé-brew words or names (finita) in -ēl énding in -ēl:—ut as, Michaēl the ángel Michāel, Gábriēl the ángel Gábriel, Ráp̄haēl the ángel Ráp̄hāel, Dániēl the próphet Dániel.*

*VII. N finita -n final, that is, últimate syllables in -n producúntur are léngthened: ut as, Píēān a hymn to Apóllo, Hýmēn the god of wédlock, or, márrriage, quīn but, Xénophōn: a man's name, nōn no, or not, dísmōn a démon or dévil.*

*Excipe excépt (these words) fōrsān perhāps, fōrsitēn per-cháncē, ān whēthēr, támēn yet, áttamēn but yet, verúntamēn neverthelēss, et and in the preposition "in."*

*Et and his (vóciбус) to these (words) accédunt accéde or are ádded illæ vóces those words, quæ (vóces) whích patiúntur súffer apócopen apócopē,—that is, loss at the end: ut as, mēn' (for méne?) what me? vidēn' (for vidēsne?) do you see? audīn' (for audísne?) do you hear? Étiām álso éxīn (for exíndē) héncēforth, súbīn (for subíndē) now and then, déīn (for deíndē) thereafter, or, áfterwards, próīn (for proíndē) thérēfore.*

*Quóquē in -an álso words énding in '-an,' à from nominatívis (cásibus) nóminative cáses (finitis) in -ā énding in "a:" ut as, nominatívo (cásu) in the nóminative case, Iphigeniā Iphigénia, a daughtēr of Agamémnon, Ægína Ægine, a príncess of Bæótia; accusatívo (cásu) in the accúsative case, Iphigeniān Ægínān:—nam for (vóces finítæ) in -an words in '-an,' à from nominatívis (cásibus) nóminative cáses (finitis) in -ās énding in "ās," producúntur are léngthened:—ut as, nominatívo (cásu) in the nóminative case, Ænéās a Trójan prínce of that name, Mársyās a Phrygian sátyr so called:— accusatívo (cásu) in the accúsative case, Ænéān, Mársyān.*

*Ítēn álso, nómina, nouns in -ēn énding in "-ēn," quórum (nóminum) wheréof genítivus (cásus) the génitive case hábet háth -īnis, corréptum shórtened,—that is, háth the-pénult shórt:—ut as, cārmēn a song or pōēm, crímēn a fáult or crime, péctēn a comb, tibícēn a pláyēr on the flute, (cúnc̄ta habéntia)*

-inis (in genitívo cásu) *háving all of them -inis in the génitive case singular.*

Quédam (nómina) *some nouns etiám álso (fínita) in -in énding in -in per -i with an -i, ut as, Aléxīn, Aléxis (in the objéctive case) : et in -yn and in -yn per -y with the lètter -y, ut as, Itŷn, Itŷs (in the objéctive case).*

Græca (vërba) *Greek words etiám álso (fínita) in -on énding in -on, per párvum o with little o (called by the Greeks ōmicrón), cujuscúnque cásus of whatsoever case fúerint they be, literally. shall or may have been :—ut as, nominatívo (cásu) in the nóminatíve case (singulár), Íliōn the city Troy ; Péliōn a hill of that name, in Thèssaly : accusatívo (cásu) in the accúsative case, Caúcasōn mount Caúcasus ; Pýlon the town Pýlos.*

VIII. O fínita -o final, *that is, final sýllables in -o sunt commúnia arc cómmon (as to quántity) : ut as, dicō I say, vírgō, a vírgin, pórrō moreóver. Sic so docéndō in téaching, legéndō in réading, et and ália gerúndia other gérunds (fínita) in -do (énding) in -do.*

Sed but obliqui cásus in -o *oblique cáses in -o sémper álways producúntur arc léngthened ; ut as, datívo (cásu) in the dátive case, dómínō to a lord or máster ; sêrvō to a slare or sêrvant ; ablatívo (cásu) in the áblative case, témplō by or from a chureh or temple ; dāmno with loss.*

Et and advérbia *adverbs deriváta derived ab adjectívīs (nominibus) from adjective nouns :—ut as, tántō by so much, quántō by how much, líquidō cleárly, fálso fálsely, prímō first, manifestō mánifestly, &c. præter excépt sêdulō diligéntly, mútuō mútually, crêbrō fréquently, quæ (advérbia) which sunt arc commúnia cómmon (as to the quántity of the final -o).*

Cáterum but (these two) módo now or ónly, álso, *provided that, et and quómodo how, sémper álways corripíúntur arc made short.*

Quóquē likewise citō soon, ut et as álso, ámbo both, dúo two, égo I, atquē and hómo a man or wóman, vix legúntur *are scárcey éver read producúta long (as to the final sýllable). Támén howéver monosýllaba in -o mónosýllables in -o producúntur arc léngthened :—ut as, dō I give, stō I stand.*

Ítem álso Græca (vocábula) *Greek words per ω with o long (by the Greeks called ōmēga), cujúsmodi cásus of whatever case fúerint they shall. have been, or are :—ut as, nominatívo*



(cásu) in the *nominative case*, Sápphō a *poetess of Lésbos*, Dídō a *queen of Cárthage*:—genitívo (cásu) in the *genitive case*, Andrógeō of Andrógeus:—accusatívo (cásu) in the *accusative case*, Áthō mount Áthos. Et sic and so likewise érgō the word “érgō” (when put) pro for causā the cause or sake of.

IX. R finita -r *final, that is, final syllables in r corripuntur are shortened*: ut as, Césār a *title of the Róman emperors*, pēr by or through, vīr a *man*, úxor a *wife*, túrtūr a *turtle*.

Aútēn but (hæc vérba) *producuntur these (words) are made long*:—fār bread-corn, Lār a *household god*, Nār the *river Nar*, now called the *Néra*, vēr the *spring*, fūr a *thief*, cūr why:—quóquē also pār *equal to or like*, cum with (súis) *compositis its compounds*,—ut as, cómpār a *companion*, ímpār *unequal*, díspar *unlike*.

Etiam also Græca (vocábula) *Greek words in -ēr ending in -ēr*, quæ (vocábula) *which illis with or among them (nēpē nāmely, Græcis the Greeks), desinunt end in -η in long e before r*:—ut as, āēr the *air*, crátēr a *bowl*, or góblet, charáctēr a *mark or sign*, æthēr the *sky*, sôtēr a *saviour or deliverer*: præter *except* pátēr a *father*, et and matēr a *mother*,—quæ (duo nómína) *which two nouns apud Latínos with the Latíns or Rómans habent have ultimam (syllabam) the last syllable brevem short*.

X. S finita -s *final, that is, final syllables in -s habent have páres terminationes the like terminations, that is, the same número of endings cum with número the número vocálium of the vowels*:—nēpē nāmely, -as, -es, -is, -os, -us, -ys.

1. As finita ‘-as’ *final, that is, final syllables in ‘-as’ producuntur are lengthened or made long*:—ut as, amās thou *lovest*, Músās the *Muses*, majéstās *majesty*, bónitās *goodness*.

Præter *except* (quædam) Græca (vérbula some) *Greek words, quórum (verbulórum) whereóf or of which genitívus (cásus) singuláris the genitive case singular éxit in -dōs ends in -dūs*: ut as, Árcās an *Arcadian*, Pállas *Minérva*; genitívo (cásu) in the *genitive case*, Árcadōs of an *Arcadian*, Pálladōs of *Minérva*.

Et likewise præter *except* accusatívos (cásus) pluráles the *accusative cases plural nómínium of nouns crescentium increásing*: ut as, héros heróōs a *hero*, Phýllis Phýllidōs *Phýllis*;

accusativo (cásu) pluráli in the accusative plúral heroās héroes, Phýllidās Phýllisses.

2. Es finita -es final, that is, final syllables in -es sunt longa are long :—ut as, Anchísēs, the father of Ænéas, sédēs a seat, dócēs thou teachest, patrēs fúthers.

Nómina in -es nouns (ending) in -es tértiæ inflectionis of the third inflection or declension, quæ (nómina) which corripunt shorten penúltimam (syllabam) the last syllable save one genitivi (cásus) of the genitive case crescētis increasing, excipiuntur are excepted :—ut as, milēs a sòldier, sēsēs stánding corn, dívēs rich. Sèd but áriēs a ram, ábiēs a fir-tree, páriēs a wall or partition, Cérēs the Góddess of corn, and of hárrests, et álso pēs a foot, únâ togéther cum with compósitis (vérbis ejus) its compounds : ut as, bipēs two-footed or háving two feet, trípēs three-footed or háving three feet, sunt are longa long.

Quóquæ likewise es thou art, à from sum I am, únâ togéther cum with compósitis (vérbis ejus) its (several) compounds, corripitur is shortened : ut as, pótēs thou art áble or caust, ádēs thou art présent, or, be présent, pródēs thou prófitest, óbēs thou hinderest or húrtest : quíbus (vócibus) to which (icords) péñes in the power of, pótēst may adjúngi be added.

Ítē álso neutra (nómina) neuter nouns, that is, words of the neuter géndr,—et and nominatívi (cásus) pluráles the nominative cáses plúral (quorúndam) Græcorum (nóminum) of cértain Greck nouns :—ut as, hippómanēs a ráging húmour in mares, cacóéthēs an ill hábit or a vicious cástom, Cyclópēs the Cýclops, giants of Sicily, Nāiadēs, the Nāids, fairies háunting rívers and fóuntains.

3. Is finita -is final, that is, final syllables in -is sunt are brévia short :—ut as, Páris a Trójan prince, pánis bread, tristis sórrowful or sad, hiláris mérry or gay.

Éxcipe excépt obliquos cásus pluráles oblique cáses plúral (finitos) in -is ending in -is, qui (cásus) which producuntur are léngthened or made long : ut as, músis to or by songs, à of músā a song ; ménsis to or by tables, à of ménsā a táble ; dómínis to or by lords, témples to or by témples, et and quís, pro for quíbus, to or by whom.

Ítē álso (nómina) producētia nouns léngthening penúltimam (syllabam) the penúlt, or last syllable save one, genitivi (cásus) of the genitive case (crescētis) increasing : ut as,

*Sámnis a Sámnite, Sálamis an isle by Athens ; genitívo (cásu) in the génitive case, Samnítis, Salamínis.*

*Addé húc add hither, or, to this place, that is, to these nouns (ómnia vérba) quæ (vérba) all words which, that is, such words as désinunt in -is end in -is, contrácta contracted ex -eīs from the diphthong -eīs, sívè whéther Græca (vérba) Greek, sívè or Latína (vérba) Látin, cujuscúnque númeri of whatever number aut or cásus case fúerint they may be :—ut as, Símōis a river by Troy, Pýroīs one of the horses of the Sun, pártis parts, ómnis all : è from (the words) Símōeīs, Pýroēīs, pártēīs, ómneīs.*

*Et itém and álso ómnia monosýllaba (vérba) all monosyllables ; ut as, vīs strength or force, hīs strífe :—præter excépt nominativos (cásus) these nóminative cáses, is he; et and quīs who ? et and (advérbiū) the advérbiīs twice.*

*Istis (vócibus) to these words accédunt accéde (or are added) secúndæ persónæ singuláres the sécond persóns singular verbórum (finítæ) in '-is' of verbs énding in '-is' quórum (verbórum) whereóf or of which secúndæ (persónæ) pluráles the sécond persóns plurál désinunt in -itis end in -itis, penúltimâ (sýllabâ) the pénult or last sýllable save one productâ bëing made long : únâ togéther cum with futúris (tempóribus) the future ténses optatívi (módi) of the óptative or poténtial mood (finítis) in -ris énding in -ris : ut as, audīs thou dost hear, vélīs thou máyest (or canst) be willing, déderīs thou wilt have given ; plurálitèr in the plurál number audītis, velītis, dederītis.*

*4. Os finíta -os final, that is, final sýllables in -os producúntur are léngthened or made long : ut as, hónōs hónour, népōs a grándchild, dómínōs lords, sérvōs slaves or sérvants.*

*Præter excépt cómpōs máster of, or, a persón who has obtained his desíre, ímpōs not máster of, or, a persón who is unáble ; et and ōs óssis a bone.*

*Et and Græca (vocábula) Greek words per párvum -o with little o : ut as, Délōs the isle of Délos in the Ægéan sea, cháiōs a confúsed mass or heap ; Pálladōs of Pállas, or of Mínérva ; Phýllidōs of Phýllis, a wóman's name.*

*5. Us finíta "-us" final, that is, últimate sýllables in -us corripíuntur are made short :—ut as, fámulūs a man-sérvant, régiūs róyal, témpūs time, amámūs we love.*

*(Nómina) producéntia nouns léngthening penúltimam (sýllabam) the pénult, or last sýllable save one, genitívi (cásus) of*

the *génitive case* *crescētis* *increasing*, *exciipiuntur* *are excepted*: *ut as*, *salūs* *health*, *tellūs* *the earth*; *génitīvo (cásu)* *in the génitive case*, *salū'tis*, *tellū'ris*.

*Etiam also omnes voces all words quártæ inflectionis of the fourth inflection or declension (finitæ) in -us ending in -us sunt longæ are long*:—*præter crecept nominativum (cásu) the nominative et and vocativum (cásu) the vocative case singulâres singular (or, of the singular nûmber)*:—*ut as*, *génitīvo (cásu) singulâri in the génitive case singular*, *mânūs of the hand*, *nominatīvo, accusatīvo, vocatīvo (cásu) plurâli in the nominative, accusative, and vocative case plural*, *mânūs hands*.

*Etiam likewise monosyllaba (verba) monosyllables accédunt accède or are added his to these*:—*ut as*, *crūs* *the leg from the knee to the ankle*, *thūs frânkincense*, *mūs* *a mouse*, *sūs* *a swine*.—*sow or boar*.

*Et item and also Græca (vocábula) Greek words per diphthongum -ous (ending) with the diphthong -ous, cujuscunque casus of whatever case fuerint they may have been or are*: *ut as*, *nominatīvo (cásu) in the nominative case*, *Pánthūs*, *Melâmpūs*, *Próper Names of men*:—*génitīvo (cásu) in the génitive case*, *Sápphūs of Sáppho*, *Clíūs of Clío*, *one of the Múses*.

*Atque and Jêsūs the Saviour Jêsus nomen a name venerandum to be revered cunctis piis (homínibus) by all religious or godly persons*.

6. *Ys finita -ys final, that is, last syllables in -ys sunt brévia are short*: *ut as*, *Téthÿs* *a marine goddess of that name*, *Ítÿs* *a son of Téreus a king of Thrace*, *chlámÿs* *a cloak or mantle*. *Excipe except plurâles casus plural cases (finitos) in -ys ending in -ys contractos contracted ex -ÿēs vel -ÿās from -ÿēs or from -ÿās*:—*ut as*, *Erínuy's* *the Furies pro for Erínnyēs, vel or Erinnÿās*.

XI. *Postremò lastly, -u finita -u final, that is, final syllables in 'u' producuntur are made long omnia all or without exception*: *ut as*, *mânū* *by or with the hand, the ablative case singular of manus a hand*; *génū* *the knee*; *amátū* *to be loved*; *diū* *a long while or time*.

## APPENDIX.

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### I. PUNCTUATION.

A SENTENCE is either *Simple* or *Compound* :—*Simple* when it consists of no more than one subject, and contains no more than one *finite* verb ; that is, a verb in any mood except the *infinitive mood*,—whether the verb be expressed or understood :—*Compound* when it consists of more than one subject, and contains more than one *finite* verb.

Every compound sentence is divided into two or more parts (according to the number of independent finite verbs in it) by one or more of the following stops :—

1. A *CÓMMA* [,] which is used at the end of every simple subject, in a compound sentence :—as, *Cicero, who studied diligently, hoping to become eminent, gained learning, glory, and rank.*

2. A *SÉMICOLON* [;] which is used in the middle of any compound sentence, when half the sentence is finished, and the remaining half forms a contrast with the former half :—as, *A dishonest man may take pains to screen himself from shame and punishment ; but justice will take still more pains to discover and expose him.*

3. A *CÓLON* [:] which is used when the sense is perfect, but the sentence not ended :—as, *Dread to be known for a liar : because that character is detestable, and sure to last as long as life lasts.*

4. A *PÉRIOD* or *FULL STOP* [.] which is used at the end of every sentence, both simple and compound.

¶ The pause occasioned by a comma is equal to the time necessary (at the ordinary rate of reading or speaking) to count *one*. The pause at a semicolon is twice as long as at a comma ; that is, equal to the time necessary to count *two*. The pause at a colon is three times as long as at a comma ; or equal to the time necessary to count *three*. And the pause at a period (or a full stop), is four times as long as at a comma ; or equal to the time necessary to count *four*.

5. A PARÉNTHESES, ( ) which is a clause in the middle of a sentence, such, that it may be omitted without detriment to the sense: thus, *Quintilian (an accurate judge of mankind) was pleased with boys who wept when their school-fellows out-did them: for he knew that the sense of disgrace would make them emulous,—and that emulation would make them scholars.*

¶ Instead of the two crêchetts inclosing the words of a parenthesis, two commas are not unfrequently employed: thus, in the preceding example, we might, with perfect correctness, write,—*Quintilian, an accurate judge of mankind, was pleased, &c.*

6. AN INTERROGATION, [?] which is a mark used instead of a full stop after any sentence whereby a question is asked:—as, *Xenocrates, holding his peace at some detracting discourse, was asked, why he did not speak? "Because," said he, "I have more than once repented of having spoken, but never of having been silent."*

7. A sign of ADMIRATION, [!] which is a mark that denotes wonder or some sudden emotion of mind: as, *Alas! the cares of life! Oh! the emptiness of its pursuits!*

## II. CAPITAL LETTERS.

1. Every sentence ought to begin with a capital letter; and, in poetry, each verso may, or may not, commence in a similar manner.

2. All proper names, and words used for proper names, such, for example, as *Septémber, the Grâces, Tower-hill,* should begin with a capital.

3. Common substantives, when emphatic, should begin with a capital letter; but not unless they are emphatic.

4. All adjectives derived from proper names, as, *Rôman, Swêdish, Welsh;* and common adjectives when applied to persons of eminence, as *Almighty God, Hôly Ghost, Rôyal Majesty, Serène Highness,* are generally made to begin with a capital letter.

5. A quotation or speech, introduced in the middle of a sentence, may begin with a capital letter; but when inverted commas are used, a capital letter is seldom requisite: as, *Zéno, heeding a young man speak more than was becoming, said, "we have two ears, and only one tongue, to the end that we should hear much and say little."*

\* \* As the Rómans were unacquainted with the figures of arithmetic now in use among us, they employed certain capital letters to denote numbers:—as, for example, I for *one*, V for *five*, X for *ten*, L for *fifty*, C for *a hundred*, D for *five hundred*, and M for *a thousand*.

### III. FIGURES OF GRAMMAR.

Any deviation from the ordinary way of speaking, or from the ordinary form of writing, whether for the sake of brevity, of beauty, or of energy, is called a **FIGURE**.

I. The Figures of **ETYMÓLOGY** are:—

1. *Prósthesis*, which adds a letter, or syllable, to a word at the beginning: as gná'tá, *a daughter*, for ná'tá; tē'tūlī, *I bore*, for tū'lī.

2. *Aphérēsis*, which takes away a letter, or syllable, from the beginning of a word: as, 'st, *it is*, for est; 'rū'it, *he rushes forth*, for ē'rūit.

3. *Epénthesis*, which inserts a letter, or a syllable, in the middle of a word: as, rēp'pērit, *he found*, for rē'pērit; indūpērā'tōr, *a commander*, for impērā'tōr.

4. *Syncope*, which drops (or omits) a letter, or a syllable, in the middle of a word: as, pūēr'tū, *childhood*, for pūēr'tū; ōb'īt, *he died*, for ōb'vīt; dīx'tī, *thou saidst*, for dīxis'tī.

5. *Paragógē*, which adds a letter, or syllable, to the end of a word:—as, hērō'isīn, *to heroes*, for hērō'isī; dī'cēr, *to be said*, for dī'cī.

6. *Apocope*, which takes away a letter, or syllable, from the end of a word: as, mē'n'ī *what me?* for mē'nē; sū'tīn'ī *enough?* for sātīs'nē?

7. *Metáthesis*, which transposes a letter in a word:—as, cūrēōd'rīlūs, *a crocodile*, for crēōōd'rīlūs; pīs'trīs, *a sort of whale*, also, *a galley*, for prīs'tūs.

8. *Archaismus*, which means an old or antiquated manner of writing, or of pronouncing: as, cūr'rū, *to a chariot*; for cūr'rū; ō'lī, *they*, for il'lī.

9. *Hellenismus*, which implies either the adoption, or else the imitation, of some Greek word: as, Hē'lēnē, *Helen*, for Hē'lēnā; dē'lphīn, *a dolphin*, for dēlphī'nūs; tīg'rīdēs, *of a tiger*, for tīg'ris or tīg'rīdīs.

II. The Figures of **SYNTAX** are classed under the heads of *Ellipsis*, *Pleonasmus*, *Enallagē*, and *Hyperbaton*; each of which is again subdivided into various branches, whereof the following are the principal.

#### I. ELLIPSIS.

**ELLIPSIS** is the omission of some word, or words, necessary to complete the sense:—as, ē'gōmēt cōnt'y'nūō mē'cūm, *forthwith I myself with myself*, understand cōgītārē incipīē'bām, *began to cogitate or to think*. Quid mūl'tā? *Why many things or words?* Understand dī'cām, *need I say*, Vēr'tūm ē'rāt ad Vēstāē, *it was or it had been come to Vēstā's*—understand æ'dēm vōl tēm'plūm, *fane or temple*.

#### II. PLEONASMUS.

**PLEONASMUS** is the use of something superfluous in a sentence:—as, Rō'mā est mēā pā'trā ēt nātālē sū'lūm, *Rome is my country and native soil*.

## III. ENALLAGE.

ENALLAGE is a change of gender, number, case, mood, tense, or person : as, *Rōmānūs victōr ērāt, the Rōman was conqueror*, for *Rōmānī victōrēs ērāt, the Rōmans were conquerors*.

## IV. HYPERBATON.

HYPERBATON is a deviation from the common practice in the arrangement of words in a sentence, as respects either the natural order of events, or the established mode of speaking and of writing : as, *vālēt atquē vīvit, he is well and lives*, instead of *vīvit atquē vālēt*.

III. The Figures of PRÓSONE are, *Synalépha*, *Ethlipsis*, *Synárresis*, *Diáresis*, *Sýstolē*, *Diástolē*, *Synaphéa*, and *Casúra* :—the whole of which have been noticed above, under the head of PRÓSOBY.

## IV. FIGURES OF RHETORIC.

The art of speaking and of writing with *propriety* is termed GRAM'MAR ; whilst the art of speaking and of writing with *elegance* is named RHETORIC.

The chief *Figures of Rhetoric*, or *Tropes*, as they are generally called, are the following :—

1. *Metáphora*, or the application of some borrowed attribute or quality, to express more beautifully, or more forcibly, some circumstance or appearance : as, *gēminī, dū ō fūl'minā bellī, Scip'iāde, clādes Lībyæ, the twin-like Scipios* (literally, *sons of Scipio*), *two thánderbolts of war, hároc to Lībya* ; with allusion to *Públius Cornélius Scipio Africānus máior*, and *Públius Cornélius Scipio Æmiliānus Africānus mínor* :—or, *vītō mōriens s'it ē'cris herbū, by fault of the air the dying herbage thirsts*, meaning, that, *owing to the drought the grass is in lack of moisture to further its growth, and enable it to regain and maintain its verdure*.

2. *Metonymia*, or the substituting for a person or a thing some significant circumstance relating either to the one or the other : as, *expēctātē cicā'das, wait for the balm-cricket*, meaning *astā'tēm, in quā strīdēt cicā'das, summon, wherein the grasshoppers or balm-crickets chirp* : *Virg'ilius lēgūtūr, Virgil is read*, for *cār'minā ū Virg'ilio cōmpō'sitā lēgūtūr, the poems composed by Virgil are read*.

3. *Synecdochē*, or the putting the whole for a part, or a part for the whole : as, *trigintā minās prō cāpitē tū ō dēdī, I gave thirty minæ for thy head* : *Á'rārim Pār'thūs bībēt, the Parthian shall drink the Sabæ*.

4. *Irónia*, or the assumed use of words in a senso diametrically opposite to their meaning : as, *Ō sāl'vē, bō'nē vīr, cūrās'ti prō'bē, O God save you, good sir, you have taken care honestly*. Here the words are at variance with the thoughts of the speaker.

5. *Allegória*, or the mention of something under a fictitious or feigned appellation, maintaining throughout the whole discourse a series of metaphors borrowed from the subject first assumed :—as, *Ō ná'vis, rē'serēt in mārē tē nū'vī flūctūs, O ship, (meaning, O Róman state) new waves will bear thee back to the sea, that is, new commotions will embroil thee in civil war*.

6. *Climax*, or a gradual advancement in force of expression until the subject rises to the highest :—as, *sū'cínūs est vīnē'rē cī vēm Rōmā'nūm ; scē'lūs, verbē'rā'rē ; prō'pē párricid'ium, nēcārū ; quid dīcām, in crū'ce*



töl'lěřě ? *It is a daring thing to bind a Róman citízen ; an atrocity, to inflict láshes on him ; álmóst párricide, to slay him ; what can I call it to uplíft him on the cross ?*

7. *Hypérbolě*, or the mágnifying a súbjeet excéssively in admirátion, or dimínishing it excéssively in contémt :—thus, sí'děřǎ věr'tieě fě'řǎm, *I shall strike the stars with my crown : lě'vřř cěr'tieě, lighter than cork.*

8. *Prosopopěia*, or the personification of éither inánimate or irrátional objects : as, tě'cům, Cătǎl'ńǎ, pǎ'třǎ sie ž'gít, ět quódam'módě tǎ'ěitǎ, lě'quítř ; nǎl'lům, žǎm tót ǎn'nős, řǎ'ěinūs ěx'títit, &c., *with thee, Cătǎline, thy cóuntry thus implicáds, and in a mánnér sílent she says ; untíl now, for so mány years no villány has exísted, &c.*

9. *Apóstrophě*, or when a speáker, transpórted with éárnestness, addréssees hímsélf to ánythíng that présents ítsélf to híis mínd,—whéther présént or ábsent : as, Pěľűďő'rűm őbtrűn'ěit, ět ǎű'rě vř pě'títű. Quđ nńń mńrtǎ'ľǎ pě'ťďřǎ.cő'gřs, ǎű'rř sǎc'řǎ řǎ'měs ? *He-múrders Pěľűďőre, and by víolence gets posséssion of híis gold. W'hát, O cúrsed hűnger of gold, fórcest thou not mńrtǎl breásts untó ?*

THE END.

